

# The Missionary Intelligencer.

---

VOLUME XXIX.

MARCH, 1916.

NUMBER 3.

---

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

---

## Grounds of Encouragement for the Offering

---

- The power of the Gospel in the churches.
- The increasing number of new Living-link churches.
- The loyal cooperation of an army of devoted and determined preachers.
- The appreciation of the great report of the Foreign Society for last year.
- The rising tide of missionary interest in all the Protestant churches in America.
- The determination of the churches to see the reduced salaries of the missionaries restored to the regular amount.
- The large number of churches ordering March Offering supplies, and the words of cheer and encouragement from every quarter.
- The influence of numerous addresses, the exceptional interest in the foreign missionary rallies, and the growing demand for missionary literature.

## Financial Exhibit.

This is for the first four months of the current missionary year.

	1915	1916	Gain
Contributions from churches .....	340	542	202
Contributions from Sunday-schools .....	145	127	*18
Contributions from C. E. Societies .....	92	139	47
Contributions from individuals .....	317	222	*95
Amounts.....	\$43 353 29	\$44,510 30	\$1,157 01

Comparing the receipts from different sources shows the following:

	1915	1916	Gain
Churches.....	\$9,392.70	\$14,799.94	\$5,407.24
Sunday-schools.....	2,113.72	2,361.14	247.42
Christian Endeavor Societies .....	1,091.38	1,284.12	192.74
Individuals and Million Dollar Campaign Fund.....	12,496.00	14,898.80	2,402.80
Miscellaneous .....	1,157.97	1,242.13	84.16
Annuities .....	17,084.08	9,125.00	*7,959.08
Bequests.....	17.44	799.17	781.73

\*Loss.

Gain in regular receipts, \$8,334.36; loss in annuities, \$7,959.08; gain in bequests, \$781.73.

**Note. 1. The good gain in contributing churches. 2. The large gains in gifts from the churches as churches. 3. There was a gain in every source of receipts except annuities. 4. Gain in regular receipts \$8,334.36. This looks right.**

**Now for a great March Offering and continued increases to the end of the year. Send offerings to F. M. Rains, Sec'y, Box 884, Cincinnati, O.**

Take the March Offering!

Please take the March Offering on time.

Make the Offering as generous as the circumstances in your church will possibly permit.

The missionary rallies during the past month have been very successful. We are grateful to the friends for their cooperation.

Some churches that swung away from the regular March Offering are coming back into the line this year. This is encouraging.

Please note in the Financial Exhibit that the receipts of the Foreign Society for the first four months of the missionary year amount to \$44,510.30.

It is a pleasure to report a number of new Living-link churches. It is

hoped that the number will greatly increase. Rarely a week goes by without an addition to this list.

The "Living-link Club" at Highland, Kans., sent \$100 on its fund. It will be remembered that this church is now supporting three Living-links. The church enjoys great prosperity.

"Last year had your Annual with me every day—Sunday and week day. One of the most useful little pocket memorandums any Christian worker could have."—M. E. Engle, Tona-wanda, N. Y.

One day in last April sixteen Japanese newspapers, with a combined circulation of a million and a half, published a three-column article by two prominent writers on "The Essentials of Christianity."



The most careful attention should be given to every detail connected with taking the March Offering. Let no item be overlooked. Strong sermons, stirring songs, and a good, wholesome atmosphere are important.

We hope you will raise at least as much as the suggested Apportionment already sent to your congregation. In most cases the Apportionment is only the minimum of the amount the congregations are able to pay.

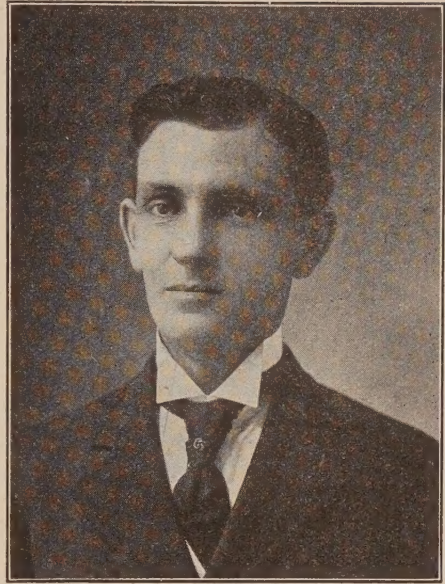
W. S. Dickinson recently made a contribution of \$250 to the work of the Foreign Society. He has been on the Executive Committee since the Society was organized. He has given it a great deal of money and time and care and thought.

Please see that every dollar raised in the March Offering is devoted sacredly to Foreign Missions. This day has been set apart for this special purpose. The people expect the money given on that day to go for this cause.

Remember, the missionaries have suffered a reduction of ten per cent in their salaries since last April. This ought to be restored April 1 of this year. This action, however, must depend upon the liberality of the churches March 5.

The surest way, the easiest way to secure a worthy offering for Foreign Missions, is to observe the regular March Offering. Other methods will not save labor, as has been supposed. There is no success in this, as in other matters, without great labor.

If you have not ordered March Offering Supplies, will you please do it to-day, and be ready to act with the great body of our missionary churches. Let there be a movement



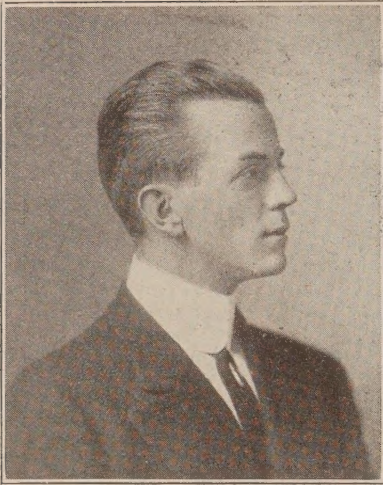
Cheney, Kansas, becomes a Living-link in the Foreign Society. H. J. Myers is the minister. Bert Wilson, our Western representative, and H. C. Hobgood, visited them. And this reminds us that Bert Wilson is doing a noble work in Kansas. When he located at Kansas City there were only three Living-link churches in the State. Now there are ten, and still more to follow.

all along the line, in every church, for a great forward movement in the regions beyond.

We have had many words of commendation of the *March Offering Manual*. It contains 72 pages, and is loaded to the guards with fresh, up-to-date information about the work of the Foreign Society and of the world field. It is worthy of being filed for future reference.

The First Church, Richmond, Ind., L. E. Murray, minister, becomes a Living-link in the Foreign Society, and will support Justin E. Brown in China. Brother Murray is an all-round missionary man. It will be remembered that he helped the Foreign Society in the difficult task when he raised funds to establish the home for missionaries' children at Hiram College.





ROY RUTHERFORD, PADUCAH, KY.

This splendid young preacher is only 26 years of age, but he is doing the work of a man of more years. He is probably the youngest Living-link pastor in our brotherhood. His church numbers 500, and the Sunday-school has an average of 300; the Endeavor Society, 75 members. This church will support Karl Borders on the foreign field.

The Foreign Society is selling a large number of missionary books this year. The Rally Teams report that never before have people been so eager to buy missionary literature. Among the best sellers is Secretary Stephen J. Corey's great book, "Among Asia's Needy Millions."

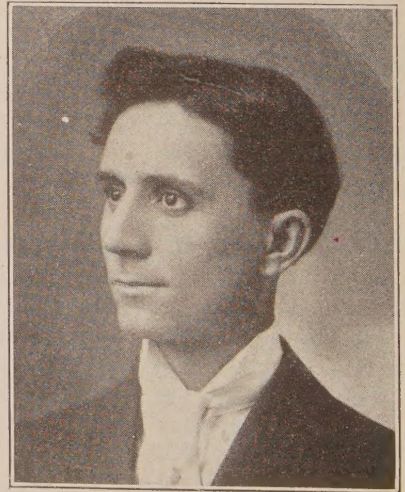
According to the *Missionary Review of the World*, there are 470,000 Protestant church members in China. The churches are served by 546 Chinese pastors. There are also 4,716 Chinese Christian school teachers. The number of Chinese Christians has been multiplied by four in the past fifteen years.

Wm. M. Bobbitt, of Kansas, recently made his twenty-third gift to the Foreign Society on the Annuity Plan. Is it not time a large number were making their first gift? This reminds us that a number of friends are remembering the Society with such

gifts. There is room, however, on our books for additional donations in this way.

The best day in the whole year to attend to the offering for Foreign Missions is the first Sunday in March. This is the united testimony of great numbers of our leading missionary preachers and church officers. At that time our whole church membership is in an expectant missionary mood, and often members of the church wonder why the management does not provide for a way to act.

The church at Anderson, Indiana, sends us \$300 to apply on their Living-link fund, for the support of Miss Stella Franklin in India. This church sets a good example in being early with its offering. And the church is to be congratulated on having Miss Stella Franklin as their representative in that land. Anderson, Indiana, was the place of her girlhood, and she feels very strongly attached to the church, as the church does to her. It will be remembered that she is the daughter of the distinguished Joseph Franklin,



J. E. PRITCHETT,

Pastor of the Living-link church at Kansas, Ill., that supports Mrs. W. H. Erskine, Osaka, Japan.



who labored long and faithfully in that State.

Elmer Griffith will reach Matanzas about March 1st, and will be associated with W. L. Burner. This has long been an urgent need.

The receipts during January amounted to \$13,187, a gain of \$1,229 over January, 1915. The churches as churches gave \$6,012, a gain of \$1,878. *Now for a big March Offering.*

The church at Evansville, Indiana, W. E. Sweeny pastor, has definitely decided to become a Living-link in the Foreign Society. This is most encouraging. We extend congratulations. Secretary Stephen J. Corey spent a Sunday with them and they were greatly helped by his address.

The combined offerings of all the Protestant churches of this country for Foreign Missions have increased in ten years from \$8,000,000 to \$19,000,000. The churches are not poorer as a result of this magnificent growth, but richer in purse and richer in life. None of them, and especially our own churches, give up to the full measure of their ability.

It is hoped the churches will keep constantly in mind the well-known and very reasonable slogan: "As much for others as for self." That is, each church should have constantly before it the ideal of giving as much for all missions as it spends upon itself for current expenses. From the annual report of the churches for 1915 you do not find that ideal specially emphasized, yet there is a growing appreciation of its importance.

President A. McLean spoke in the Vine Street Church, Nashville, Tenn., January 29, attended a reception on Monday night, the 30th, at New Orleans, and sailed on Tuesday for Panama to attend the Latin-American Missionary Conference. This is probably the most significant missionary



M. LEE COREY,

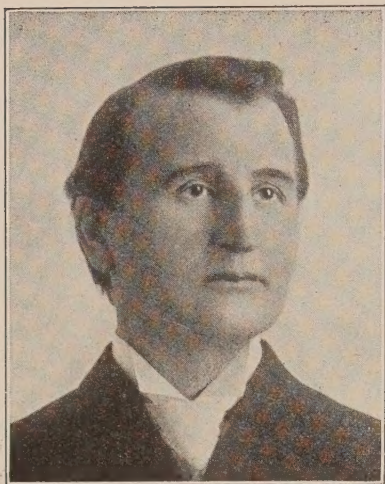
The new pastor of the First Church, Hutchinson, Kans., which supports Mrs. W. M. Hardy as their Living-link missionary.

meeting since the Edinburgh Conference. The Foreign Society is to be congratulated upon being so ably represented.

### IN SPITE OF WAR.

It is gratifying to know that so many of the Mission Boards in America have not been affected by the European War. The American Board reports the total receipts the largest in its history. The Baptists of the North report an increase of \$249,847, the largest income in the Society's history. The Protestant Episcopal Society reports an increase of \$328,879. The past year has been an exceptionally good one. The Methodists of the North report an increase of \$106,227. The Presbyterians of the North report an increase of \$149,084. This was the best year in the Board's history, not considering the Kennedy bequest. The United Presbyterians report an increase of \$18,215, the largest income in the Board's history. Some of the Societies have suffered a decrease. This has been true in the South more than in the North, and that because of the financial situation there.





L. M. OMER, WEST POINT, GA.,

Who has observed every March Offering during a twenty-five years' ministry.

### THOUGH DEAD, YET SPEAKETH.

"My word of exhortation is, that we shall all push forward our work of missions with all our might, doing our very utmost to enlist in the work every disciple of the Lord. Let us stimulate to far greater liberality those who are cooperating with us, and let us enlist others as fast as possible. As yet, there is but an infinitesimal number of our brethren who are doing anything at all for the evangelization of the world beyond the bounds of their own congregations; and there is but a very small minority of our churches engaged in any kind of cooperation for this divinely appointed work. Let us not rest day or night until every church and every individual of every church is doing something. When once they are enlisted in the work, it will be an easy task to induce them to give more liberally."—J. W. McGarvey.

This was written twenty years ago. The exhortation is timely even now. Then the income of the Society was less than \$100,000; now it is over \$400,000. Every man that sat at President Mc-

Garvey's feet, numbering nearly 2,000 in the ministry, ought "not rest day or night until every church" is doing something.

### TESTIMONY OF A STRONG PASTOR.

About one year ago the church at McKinney, Texas, W. P. Jennings pastor, became a Living-link in the Foreign Society. The following is his testimony as to results:

"The Official Board here tells me that the First Church has given double the amount of money the past year it has given in any previous year. You will see that we have paid off a church debt of long standing. I told the church board and the whole church that the key to accomplishing what we have done is none other than our world-vision and our Living-link missionary. They are happy that we are supporting a pastor on the foreign field. The Living-link plan will lift any church out of selfishness; in a word, will help it to find itself and put it in line for larger achievements, both at home and abroad.

"I believe that in our National Convention program you should give the Living-link idea a larger place. In saying this I have one and only one



W. P. JENNINGS.

thing in mind—the pastor. He is the pivotal man; if he can be lined up, you get the church. The fact is, I have come to the conclusion that the biggest problem our missionary boards have is the pastor, and I include myself.”

### THE NEW HOSPITAL.

Work on the new hospital at Lotumbe, Africa, described by Herbert Smith in this issue of the INTELLIGENCER, is an event of special importance to the great mission on the Congo. Here is pioneer work indeed. Here is the spirit of the Lord reaching one of the most needy spots in all the world. These are strange sights and

new experiences for these children of the forests. The money for the hospital was given by a generous friend in the Southland. Could one give money to a better cause? It will help the bodies and bless the souls of thousands. From this hospital will pour forth light and salvation for the lost in all the years to come. Its influence will never die. It will help to drive from the minds of the people the degrading superstitions that have cursed them for ages. It will help to bring faith and the hope of eternal life.

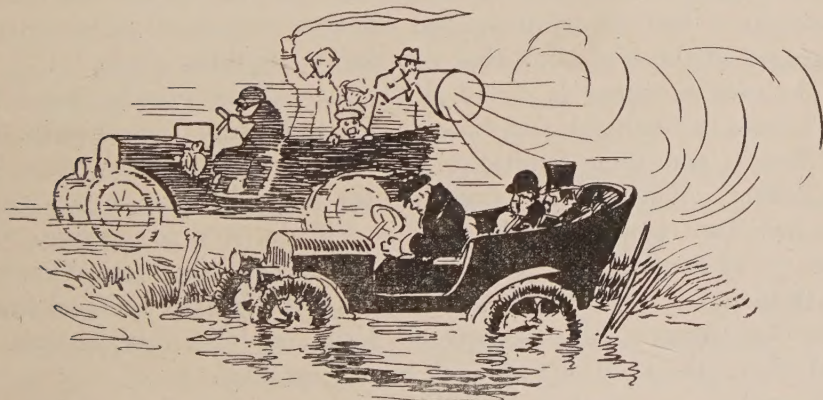
Read the story. This is a new chapter in the Congo conquest, thrilling and informing.

### GIVING AND LIVING.

Forever the sun is pouring its gold  
On a hundred worlds that beg and borrow;  
His warmth he squanders on summits cold,  
His wealth on the homes of want and  
sorrow.

To give  
Is to live.

He is dead whose hand is not open wide  
To help the need of a human brother;  
He doubles the length of his lifelong ride  
Who of his fortunes gives to another;  
And a thousand million lives are his  
Who carries the world in his sympathies.  
To deny  
Is to die.



Some churches are asleep or stuck in the mud of indifference. Is *your* church awake and moving? Keep it out of the mud March 5th. One good way for a church to learn to give is to give. Not “next year” or the year after, but *now*. A church will grow *up* through liberality, or go *down* for the lack of it. *Wake up!* Watch for the mud holes.



# EDITORIAL.

## Reasons for Larger Giving.

The New Testament has much to say about giving; for Christianity is a religion that deals with man where he lives. Take your New Testament, and as you read it through, mark every parable and illustration and passage that refers in any way to the giving of money, and when you have finished reading you will find the Book has many marks.

Money is an important factor in human development. It requires money to protect and feed the body, to buy books, and provide schools and colleges and churches for the intellectual and spiritual needs of men. Money is essential to material progress. It requires money to build railroads, and homes, and manufacturing enterprises, and to stretch telegraph and telephone wires, and all other things that contribute to human convenience and comfort and efficiency. Money has always been a power in human history. It is a force around which much of the thought and ambition of every age has centered. Moreover, the making and accumulation of money is a natural and altogether laudable occupation. This requires industry and thrift and good habits to succeed. These are all Christian virtues. The easy-going, careless, and indifferent and intemperate man does not have much to his credit in his bank account. It is the industrious, economical, enterprising, far-seeing man, of clean life and temperate conduct, that has some money to his credit, as a rule. And this is the life that God honors and blesses. Extravagance and wastefulness and idleness and slothfulness are not encouraged in the best book that men know anything about.

The love of money is as old as the race. The scramble for it has always been widespread and furious. Men destroy their health, and their minds, and their reputation that a few dollars may come into their coffers. When men love money for money's sake, it is a curse; when men love money for the good it will do, it is a blessing. The proper use of money enlarges the heart and enriches the life. What men do with money is one of the best measures of their lives and real worth. Money for money's sake hardens the heart, and the face as well. A sordid life is the result of too much regard for gold.

Sometimes we speak as though our age was the only one that ever bowed before the god of gold. This is a very great mistake. Juvenal said, "No temples have been erected to the goddess of money, but her majesty is the most sacred of all." Horace lamented that everybody about him was longing after riches. Carlyle also said, "The hell of these days is the infinite terror of not making money."

1. The first reason for larger giving is that *we have the money.*



This is a wealth-producing age, as has been no other before it. Gladstone said as much wealth was produced in the first half of the nineteenth century as during the eighteen centuries before. There are now sources of wealth of which past generations knew nothing. The ways of producing wealth in other ages have also been made far more resourceful. For example, the land to-day is worth far more than it was a hundred years ago, because it can be made to produce more. It is said that our country is worth more than \$150,000,000,000 of natural wealth, and all but five per cent has been produced in seventy-five years. We can not comprehend these figures. We are unable to fully grasp them. It is difficult, if not impossible, to know the meaning of *one billion* of dollars.

Compared with the past, all are now rich. In other days the world was poor, now it is rich. Many men of this day would not permit their wives to live in such a room as Mary, Queen of Scots, occupied. The kings never dreamed of the wealth and luxuries that great numbers now enjoy. Many of the present-day homes are palaces of convenience and comfort. No other nation is growing in wealth as is our own. This brings a tremendous responsibility to every citizen. Our country is \$7,000,000 richer every night when it retires than when it awoke in the morning. Although we are the youngest nation, yet we are the richest. Our country is far from being fully developed.

2. *Our work needs better support.* The missionaries are constantly embarrassed for lack of proper financial support. A reduction of their salaries has become an absolute necessity on account of slender income of the Foreign Society. This is a source of humiliation to all of our thoughtful and appreciative people. Less than one-half of our churches give anything to this divine enterprise. Many churches do not even consider it. It is not so much as mentioned in their pulpits the whole year round. Not one prayer goes up to God for the missionary, for the success of his work during the whole twelve months of the year. Strange, indifferent, barren life for any congregation of disciples! It is believed that not more than twenty-five per cent of our people give anything for world-wide missions. The Lord help us! This is our life with the slogan upon our lips, "Where the Book speaks, we speak!" The opinion has also been expressed that one-half of our people do not give anything for *anything* during the year. This is a confusing and humiliating anomaly. The churches that gave for Foreign Missions last year averaged only about forty-four dollars, including all the Living-link churches. Churches with two and three hundred members gave less than ten dollars. And even these churches are classed as missionary churches! Of the 3,187 churches that gave last year for Foreign Missions, 1,536 gave less than ten dollars each. Our standards of giving



and of responsibility are all too small. If we would be a great people, we must do some great giving.

3. *We must give more to save ourselves.* Many thoughtful men fear on account of the growing love of money. Mr. Gladstone bewailed this fact. Centuries ago, Clement of Alexandria believed that a rich man should use his money as a staff. There is nothing more deceitful than riches. Jesus spoke of the deceitfulness of riches choking out the good word of God. It is a simple fact that more Christians have suffered in their Christian lives by the accumulation of riches than have been blessed. The truth is that riches are dangerous; few can be trusted with them. This is a strong reason for larger giving. We come into the world without anything, and shrouds do not have pockets. Too much money corrupts churches, destroys homes, chills the spiritual life, and leads often to destruction.

It is said that money talks. And so it does. It ought to speak the language which cannot be misunderstood. It ought to talk against everything wrong; it ought to speak for all that is good. Dr. Charles E. Jefferson believes that "give" is a great word. He says that "give" is a word of the Spirit, while "get" is a word of the world. "Give" is a Christian word. Christ gave it a new and broader meaning. He sanctified the word. God *gave* his Son. Jesus *gave* his life. "Give" is written all over the Cross. Man alone is capable of giving. We are animals as long as we live only to "get." The lion goes forth in his jungle home to "get;" the pig lives to "get." He puts both feet into the trough that he may "get" more. Some men are born into the world with the fist tightly clinched, and they require a lifetime to get it open. The shut hand is the symbol of animalism; the open hand is the sign of the new man in Christ Jesus.

A man's poverty does not relieve him from the obligation of giving. The man whose income is three dollars per week is under the same obligation to give as the man whose income is three dollars per minute. It is by giving we enter into the life of God.

The offerings in March will help to indicate the real growth we are making as a people. It will reveal our interest in the missionaries and in the work they are doing for us on the frontier of the world.

### On Taking the Offering.

If ample preparation has been made, taking the offering will be a delight to all concerned. The minister and people will be in an expectant and joyful mood. Because of the work already done, they will be satisfied that the offering is going to be tremendously worth while. They will feel as they do when a mortgage is to be burned or when a house of worship is to be dedicated. They will enter the church with thanks-



giving and with praise. Assuming that the most careful and conscientious preparation has been made, it is suggested that the services of the day proceed somewhat as follows:

1. Prayer should be offered for the blessing of God on the work and on the workers. The term "workers" should include all at home who are interested and who support the work with their intercessions, their sympathies, and their money, as well as those out on the field. The prayer should stress the offering and cause all to realize that what they give is given to Christ and for the furtherance of the gospel of his grace.

2. The offering should have its proper place in the sermon. The people should be told again about the work, its nature, its extent, and its needs. They should be made to feel that they are asked to do something that will honor and bless their Lord. If there should be strangers and non-Christians present, they should be made to understand the dignity and the glory and the fruitfulness of the work. It is simply the carrying on to completion what Christ began to do and to teach in the days of the flesh. It is the consummation of the purpose of God as seen in the incarnation, in the crucifixion, in the resurrection, and in the ascension of our Lord.

3. The hymns should relate to the subject. If some of the great hymns of the church appropriate to the occasion are sung, that will help the people to give liberally and joyously. If the choir should render a special number, it should be something that has to do with the principal thing in the work and worship of the day.

4. At the Lord's Table emphasis may be laid on the gift of God to a lost world, and the sacrifice of Christ for the world's redemption, and those who eat the bread and drink the cup can be informed as to what they can do that Christ may see of the travail of his soul and be satisfied. Something may be said about those at home having fellowship with those who have left home and are at work in the regions beyond.

5. The announcements before the offering should make it perfectly clear that the cause of Missions is not a charity nor an optional matter with redeemed souls; that the evangelization of the world is a divine enterprise; that the work of Missions is the most influential and enduring work that is being done in this day of great enterprises; that this work stands in the front rank of all the duties that the church has to fulfill.

6. Before the officers go out to receive the offering, they should be supplied with envelopes and pencils for the accommodation of such as have not been reached in the preparation. There should be no haste in taking the offering. Every one present should have an opportunity

to give, and should be made to feel that he is ennobled by giving. If, while the offering is being taken, the minister will quote appropriate passages of Scripture, it will help very much.

7. After the offering is taken, a prayer of thanksgiving to God should be offered for what has been done. God's blessing should be invoked upon the offering made and upon the donors.

An opportunity to give should be made at the evening service to any who are not able to be present in the morning. When the money is all in the treasurer's hands, it should be remitted promptly to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

## Observe the Day Among All the Churches.

Some three or four hundred churches have made the Every-Member Canvass and are giving weekly for missions and for self-support. The other seven thousand churches should observe the day and make a liberal offering each for Foreign Missions. Every church in our fellowship should have a worthy part in all that the Lord is doing to win the world for himself.

The churches that have made the Every-Member Canvass should observe the day for educational purposes. Advantage of the day should be taken to inform the people about the work that is being done in the regions beyond. The new members and others should be told something about the nature and extent of the work, some-

thing about the number and quality of the men and women at the front, something about the opportunities on the field, and something of the most pressing needs. It will be a mistake both for the church and the work to allow the day to pass without any emphasis being laid upon it. On that day those who are not giving on the weekly plan, and strangers and visitors should have a chance to give.

In no case should the First Lord's Day in March be permitted to pass without anything being said about Foreign Missions. Even if the church is in the midst of a revival, the day and the offering should be stressed. That will assist the church and it will assist the work on the field.

## \$500,000.

For four years the Foreign Society has been endeavoring to secure a half a million dollars in one year for its work. That is an average of about forty cents. No one who knows our people and their resources can think this average too high. We are abundantly able to give three or four times that amount. Last year the Society received \$425,000 from all sources. That was an average of less than thirty cents.

There are two things that should be aimed at in order to reach the sum named. The first is this: More churches should be enlisted. According to the Year Book, there are 8,908 churches in our fellowship. Last year those that gave anything numbered 3,007. Every church should be enrolled among the contributors. Whenever the Lord's Table is spread there the offering should be taken. No excuse should be admitted or even sug-



gested. If churches are weak, they will be made stronger by doing that which the Lord has enjoined upon them.

The second thing is this: The churches that are giving should increase their offerings. There may be a few churches that are giving as they have been prospered, but such churches are very few. Most of those that have given in other years could double their offerings and not burden

themselves. Of the churches that gave last year, 1,312 gave less than ten dollars each, and 734 gave less than five dollars each. It is within bounds to say that many of those that gave less than five dollars were able to give a hundred dollars, and many of those that gave less than ten dollars were able to give enough to support a missionary. Those that are doing well must constantly do more, or they will soon do less.

## Missionary Books.

It is said that information lies at the source of all effective enthusiasm. Christian people must know the facts of missions in order to pray and give and go. John Wanamaker visited China and gave \$100,000 for Christian work in China. He expressed his regret that he did not understand the work earlier, that he might have done more for its maintenance and enlargement. Business men have visited other fields and ever after assisted the work in generous fashion. Darwin learned of the marvelous transformations in Terra del Fuego, and said he was charmed, and sent an annual subscription to the Society in charge. William Carey read Cook's Travels and became a missionary. Judson read a missionary sermon and gave his life to Burma's redemption. James Chalmers heard a letter from the field in which the writer described the need and called for help, and decided upon his career. In order that the followers of Christ may know the facts, the Foreign Society has published a number of books. The following may be named: "Among Asia's Needy Millions," "Among Central African Tribes," "In the Shadow of the Drum Tower," "Breaking Down Chinese Walls," "The Social Work of Christian Missions," "Sunshine and

Shadow on the Tibetan Border," "The Life of G. L. Wharton," "A West Pointer in the Land of the Mikado," "In the Land of the Cherry Blossom," "Epoch Makers of Modern Missions," "Where the Book Speaks," "Ten Lessons in World Conquest," "The Cross in Japan." In addition, the Society publishes THE MISSIONARY INTELLIGENCER and a great number of leaflets and booklets.

These books are furnished at cost. The Society does not seek to make any profit on them. It is believed that if the people know about the work they will support it and enlarge it. It is only as they know that they will do this.

Ira M. Boswell says he finds it easier and more satisfactory to preach to people who are intelligent on missions. The people are attentive and responsive. They drink in the message as a thirsty ox drinks in water. P. H. Welshimer expressed his great gratification over the way the Canton people bought books at the time of the Rally there.

The books of the Society are worthy of a large sale. THE INTELLIGENCER should find its way into every home in our fellowship. If the people know, they will do their part in giving the gospel to the whole creation.

## Stephen J. Corey's Illness.

Many friends have no doubt already heard of the dangerous illness of Secretary Stephen J. Corey, of the Foreign Society. For some time he had been complaining with cold and grippe, and on January 24th he was forced to take his bed. Inflammatory rheumatism also laid its heavy hand upon him. He became a great sufferer and grew worse rapidly. One day his



physician visited him four times, and some days following three times. The physician pronounced him dangerously ill, and there was the greatest anxiety.

He has a wide circle of friends in his home church, Norwood, in Cincinnati, and throughout the country.

We are glad to report, however, that he is now slowly recovering, and thousands will join us in the sincere hope that he will soon be perfectly well.

His physician and nurse and family and friends are giving him most careful and affectionate attention.

No man has made a finer impression upon the life of our people in the past few years than has Secretary Corey. Not only is he an orator with conviction and passion, but he is a writer of real ability and great usefulness. His book, "Among Central African Tribes," has enjoyed a sale of more than 11,000 copies. As a secretary he easily ranks with the most efficient. His beautiful, quiet, humble, consecrated life, his unselfish devotion to his work, all endear him to the brotherhood. He is a tower of strength in the Foreign Society. Few men are more loved, and none more worthy to be loved.

The influence of this good man encircles the globe and his name is honored wherever known.

Tokens of interest and expressions of sympathy have come to his family and to the Society like an avalanche. It has all been recognized and most heartily appreciated.

Let us all rejoice together that God has saved him, and let us vow a more loyal, enthusiastic following in his splendid leadership. Few things will do more to give him strength and speedy recovery than to see the churches do a creditable part in their gifts for world-wide missions, which is so dear to his heart.

We are reminded again of the joy of Christian fellowship. His devoted wife would write a personal note to friends who have expressed so much interest, but she has been overburdened with the cares of home at a time of the greatest possible anxiety. She appreciates all the kindly interest taken in her honored husband.



# CONTRIBUTED ARTICLES.

## An Informed Church and a Redeemed World.

T. L. LOWE.

In these days when the human instrument in redeeming the world is being stressed, and rightly, it must not be forgotten that the purpose to redeem the world was born of God, not man. "For God," not man, "so loved the world." Not only did the purpose originate with God, but the plan as well. "Go preach, and as ye go say." Going to the "uttermost parts" man is not compelled to invent a gospel, he is sent to preach one. And this gospel which man is sent to preach is God's chief instrument of world conquest.

But a redeemed world depends upon an informed church. Information is the mother of interest. The church must know some things. The church that does not know will never go. The church that does not hear will never heed. The church needs to know that the sole purpose of its existence is the world's evangelization. You will search the Scriptures in vain for any other. The Imperial Christ issues the command, "Go ye." That command is final. It is perpetual. It is inexorable. It has not yet been revoked. If the church forgets that, it forgets Him.<sup>1</sup>

"As the Father hath sent me so send I you." The Father sent the Son on a mission of world redemption, and it is to the same mighty, heroic task the Son sends us. When Commander Peary came back from the discovery of the North Pole, he said he hoped Christianity would never be carried to the Eskimos, as they would be better off without it; but a greater Commander than Peary has said, "to every creature," Eskimo included, and "Go" we must. It is the will of God.

The church needs to know what the

pagan world is without Christ. It is profoundly and significantly true that "to be without God is to be without hope in the world." IN THIS WORLD, mark you. Hopeless in things material as well as things spiritual. China is big enough and old enough to be mistress of the world commercially. Her ships ought to be in every port; but they are not. Why? Because a nation must be Christianized before there is any hope for it in the business of the world. The pull of paganism is downward, always and forever down. The pull of Christianity is upward, always and forever up. Nations must come under the upward pull or they cannot rise.

The church needs to know it is possible to evangelize the world. First, because there is not a land into which the explorer has not gone. We know the world. The doors are all open now. No informed man ever prays now that God will "open the doors." Even Tibet is no longer a "sealed empire," for Shelton, Ogden, Hardy, and Baker are already at work there, on the roof of the world.

The church needs to know that there are facilities for reaching the peoples now that did not exist in the days of our fathers. The remotest people on the earth can be reached in thirty days by some Christian nation, and that fact will be better appreciated when we remember it took Cary five months to go to India, and Adoniram Judson eleven months to go from Salem to Calcutta. Now it is only twenty-four days from New York to Calcutta.

The church needs to know there are facilities for spreading the "good news." A hundred years ago about

the only equipment the church had was a hand printing press turning out about a thousand copies an hour; now we have the multiple that runs off ninety thousand copies an hour, folded and counted, too. There are a hundred and seventy-five of these on the mission field scattering millions of pieces of literature every year as "leaves for the healing of the nations." Japan has a postal system better, in some respects, than our own. Seventeen hundred submarine cables keep us in touch with the world. And these things are not all for commerce. In God's way and time they shall serve the King.

The church needs to be informed as to the present standing of the work. Do cynics sneer? Tell them the facts. Tell them that the growth of Christianity in pagan lands the last ten years is the most outstanding thing that has happened since Pentecost. Tell them that three thousand students in North China heard Sher-

wood Eddy every night. Tell them that in South China 1,000 men gathered to hear our own Robert Doan on the Bible. Tell them that seven-eighths of all charitable and reform work done in Japan is done by Christians. Tell them there are a million people in Japan who are diligently reading the Bible and making its teachings the standard of their lives. Tell them that the Kiitsu Club, in Tokyo, made up of the most influential men of Japan, spent the months of July, August, and September last year in a systematic study of Christianity. Tell them three of the leading newspapers of Tokyo are owned and edited by Christian men. Let the cynic know the facts. Let the church be informed as to the purpose and the on-goings of our God, and such information will be the first step toward realization—a redeemed world.

Columbus, Ohio.

## The Pastor a Missionary Leader.

BEN S. JOHNSON

I. It has been said that a successful pastor has to make as many speeches as a lawyer, do as much calling as a doctor, and handle as much detail as a business man. Let me say further that, if he is to be really successful in the extension of the kingdom, he must take as much interest in missions as the missionary.

The pastor a missionary leader. That means generalship; and generalship calls for training and consecration. The leader must know how and be willing to lead.

If the pastor is to become a trained missionary leader, and therefore, a general in the campaign for kingdom extension, he must rely largely upon his own initiative in the matter of study. It would be a great blessing to preachers and the Kingdom if our colleges stressed missions more and offered an

adequate course in missionary study. But since they fail in this, and since the most of us fail to come in touch with the regular mission school or the courses offered in the universities, we are left to work out our own missionary training with fear and trembling. And some times there is more fear and trembling than real training.

Every pastor should have a missionary library. The best and latest books should have a space on his shelves and a place in his study period. Missionary periodicals and pamphlets should be an important part of his current literature. He should file important missionary data; attend missionary conferences and conventions; interview returned missionaries, world travelers, and secretaries of missionary boards; and prepare special talks, sermons, and articles on great missionary



themes. He must study missions, think missions, talk missions, pray missions, and live missions.

Such training plus the right kind of consecration will produce the missionary leader. And it will not do to minimize the importance of consecration. No amount of training will suffice unless there is devotion to the cause.

Consecration and leadership go hand in hand; they are members of the same family; in fact, they are twins. Their mother is love and their father faith. Love says, "I want to;" faith says, "I can." Consecration and leadership are the offspring—the "*I want to*" and "*I can*" in action.

Though twins, they do not always dress alike nor make the same appearance. Consecration is modest and retiring, and of the inner-chamber variety. Leadership is more in the crowd. It is open and above board, and attracts the attention of the passerby. We are well acquainted with leadership, and pay her homage but we are likely to overlook her twin sister back at home, who furnishes the inspiration and momentum. We must not forget, however, that "the streams that turn the machinery of the world rise in solitary places."

II. This is the man prepared for missionary leadership. What does a pastor thus trained and thus consecrated undertake to do for his people?

1. First, he finds it his task to relieve the people of their ignorance and indifference by imparting missionary knowledge and zeal. This calls for educational and inspirational methods—something definite and effective. If the people are to be deeply stirred, they must be given the facts. Constant information about the world's needs is necessary. "The present triumphs of Christ in most difficult fields, as well as his past triumphs, must be pointed out."

The real missionary pastor promotes

education and inspiration in his church through the pulpit. He preaches great sermons on great missionary themes, and presents definite objects for definite missionary undertaking. He prays for missions with an intelligence and fervor that are born of hard study and devotion to Christ. He does not go to his people with a half-baked missionary cake, but with meat, thoroughly cooked and predigested, and full of nourishment. He goes as the voice of one crying in the wilderness, "Make straight the way of the Lord."

Not only does he preach missionary sermons, but from time to time he makes short missionary talks and reports missionary news. He asks presidents and secretaries of missionary societies, returned missionaries, student volunteers, and missionary laymen to add their voices to his in the work of educating and inspiring his church from the pulpit.

He goes farther than this, and calls to his aid the strength of organized effort. The monthly missionary meeting is planned and worked; the young people's organizations are utilized; the missionary societies give their assistance; the mission study class becomes a factor; the Sunday school falls in line with its missionary lessons and platform talks; the missionary committee cooperates; and the missionary library furnishes information.

A missionary atmosphere is created, and the missionary equipment made to include material for teaching, manuals of instruction, a library of books and periodicals, a missionary map of the world, maps of mission fields, charts, missionary photographs and pictures, curios relating to non-Christian religions, stereopticon views, missionary papers and pamphlets in the homes, etc.

Such an effort on the part of the pastor and his helpers will gradually remove the ignorance and indifference of the church and fill it with missionary knowledge and zeal.

2. Another thing that the missionary pastor undertakes to do is to relieve the people of their money. It is not enough to take away their ignorance and indifference—he must take their money also, and take it for the extension of the Kingdom. He must be a pickpocket for the Lord, and be skillful enough to put his hand upon the missionary purse-string of every follower of the Christ.

This he will be able to do if an adequate missionary instruction is supplemented in the following manner: It must be recognized by the pastor that the church is abundantly able to give, that the need for money is great, and that giving is on a shamefully small scale. Then he must believe with Bushnell that the great problem is "the Christianizing of the money power of the world;" and with Dr. Gordon that the best way to liberalize Christians is to spiritualize them; and with Mott that vastly more of the money of Christians should be released for the world's evangelization. Along with such insight and belief there must be business method.

Definite and comprehensive plans for procuring money should be carried out through efficient organizations; a minimum missionary budget, based upon regular gifts from every member, should be adopted; the every-member canvass should be made and followed up; the church and individuals should be asked to give to definite objects and to support specific missionaries; new fields, or new aspects of old fields, should be presented each year; the financial constituency should be cultivated and the faith of the people raised so that bigger, and still bigger things may be undertaken for the Kingdom.

If such a program of instruction and business method is carried out right, habits of stewardship and giving will be promoted and Christ's followers will come to recognize him as Lord of

their substance as well as Lord of their lives; that he would be Lord of all the Christian has, that eventually he may become the Lord of everybody the world over.

3. The other big thing that the pastor undertakes to do in his missionary leadership is to relieve the church of its missionary timber. Saving the church from its ignorance and indifference and procuring its money in the interest of the Kingdom does not exhaust the pastor's duty.

He must lead the church to give up some of its very life for the sake of the Kingdom elsewhere. Young men and young women who may be needed in the church at home must be set apart for the church in Africa and India and China. The church must be scattered abroad and go everywhere preaching the gospel. Young lives must be relieved of their timidity and selfishness and love of ease and sent out, bearing their own crosses, while they preach the cross of Christ to others.

This is the work of enlisting; it is the call for volunteers; it is the voice of the Holy Spirit speaking through the pastor and saying to the church, "Separate me this young man and that young woman for the work whereunto I have called them."

If the pastor is to succeed in this he must add something to the missionary instruction already referred to. His own conviction of the need and importance of missionaries must be imparted to the church; the calling of the missionary must be exalted in the eyes of the youth; parents must be induced to set their own children apart; young people should be influenced to read about missions and attend missionary conventions, and returned missionaries should be brought to them; public appeals must be strengthened by personal conversations; the heroic must be aroused and given a chance to express itself, and constant and fervent prayer must be made to the "Lord of



the harvest, that he send forth laborers into his harvest."

If all this is done, victory will come, and the victory will be crowned with living sacrifices for the extension of the Kingdom.

(Summary.) The pastor as a missionary leader is the trained and consecrated man who leads his people in missionary study, in missionary giving, and in missionary going. He presents the truth, lays claim to money, and calls for volunteers that the whole world may have Christ.

There is no short cut to such leader-

ship. The Lord does not take men the nearest way to such a promised land, but he leads them, as he led the children of Israel through the wilderness and by Mount Sinai, that the preliminary skirmishes, and the desert hardships, and the Sinai vision and outlook may make them able to meet and defeat the Philistines of missionary oppression, that the time of promise may be reached when the gospel of Christ shall find its way into every heart through a *knowing, giving, going church*.

Greensburg, Pa.

## New Hospital Begun at Lotumbe.

HERBERT SMITH.

A very interesting and important ceremony was performed at Lotumbe on October 4th. For some time work has been going on preparing lumber in the forest and getting that lumber into shape to make a building. Now we are able to report that the foundation for the Lotumbe Hospital is likewise being prepared. The stone was laid on the above date.

There are no stones near here that can be hewn from the hillside and used for building work. Bricks were burnt and Dr. Frymire made a stone from cement. This stone shows up very well in the wall of bricks, and will be remembered by all who were present as a sign of importance in the history of Lotumbe.

The drum called the people together



A crowd that gathered at the laying of the corner stone of the new hospital at Lotumbe, Congo Free State, Africa. An important step in the development of the work.

at about 3 P. M. on Monday afternoon. Unfortunately, the weather was dull and the pictures taken are not of the best. The people, however, were there and joined most heartily in the service.

In the foundation stone a box was placed containing the historical records of Lotumbe, together with other information regarding the work. There were the names of some 270 people who helped carry the dirt to fill in the foundation from a nearby ant hill. There were the 61 names of the present evangelistic staff and the seven teachers in the school at Lotumbe. There were the first two numbers of the *Ekima ea Nsango*, the quarterly paper in the native language. Besides this, there was the Annual Report of the Mission at Lotumbe for 1914-1915. This contains the names of the mission staff, together with the facts of the last year's work. The stone itself bears the inscription "A. D. 1915."

The crowd gathered around had never seen anything like this before. They themselves have no written records of things done in the past.

Another significant thing was that the building was for the purpose of bringing health to the sick. Med-

icine, as many of the people here knew it, had to do with death. Certain things used to happen which could not be explained to the heathen mind, and a trial must be made by medicine. The guilty, and perhaps the innocent, died in such trials. There still rests in the minds of many the idea that charms and medicine are the same thing. This is the nightmare of the physician, as he must attend to every drop of medicine he may wish his patient to take. The medicine is a charm, therefore it will do just as well outside of the body as inside. It is hoped and believed that this new house of medicine will help in a great way to remove from the minds of the African people the fear and superstition which remains there.

This hospital is the only place of relief on the Momboyo River and its tributaries. If there is a place in the world where a hospital is needed not only to relieve the suffering, but to combat superstition, it surely is Africa. Perhaps no people in the whole world are so bound as these children of the forest in things which are humorously pathetic to us, but to them filled with deathly fear. You may talk and lecture till doomsday



The missionary staff of the Foreign Society on the Congo, Africa. They are a strong body of united, consecrated, efficient workers. They love the flag.



about such things and their minds still remain cloudy. Demonstrations in an up-to-date hospital will do more to remove such useless fear in a short time than mere talking can ever hope to do. The science of Christian love will here have a chance to be demonstrated.

The brethren who made possible this building have done a great thing for Congo. Hospitals are not plentiful in Congo Land. Their need, however, perhaps is more urgent than in any other field. We are glad to see this beginning at Lotumbe.

## Alexander Campbell on Missions.

Has not the Lord commanded the gospel to be preached to all the world, and constantly preached, till he personally appear on the field himself and call the world to judgment? This is the identical mission of the church; this is her duty, her privilege, her honor, as it is now and will ever be her chief glory and her highest happiness.

*We pray* to the Lord of the harvest to send out reapers to gather it into his garner. But what *do we* besides praying for it? Do we work for it? Suppose a farmer should pray to the Lord for an abundant harvest next year, and should never, in seedtime, turn over one furrow or scatter one handful of seed, what would we think of him? Would not his neighbors regard him as a monomaniac or a simpleton? And wherein does he excel such a one in wisdom or in prudence who prays to the Lord to send out reapers—missionaries, or evangelists—to gather a harvest of souls, when he himself never gives a dollar to a missionary or the value of it, to enable him to go into the field? Can such a person be in earnest, or have one sincere desire in his heart to effect such an object or purpose? We must confess that we could have no faith either in his head or in his heart.

The missionary spirit is indeed an emanation of the whole Godhead. God the Father sent his Son, his only begotten Son, into our world. The Son sent the Holy Spirit to bear witness through his twelve missionaries, the consecrated and heaven-inspired

apostles. They proclaimed the glad tidings of great joy to all people—to the Jews, to the Samaritans, to the Gentiles, of all nations, kindreds, and tongues. They gave in solemn charge to others to sound out and to proclaim the glad tidings of great joy to all people. And need we ask, Is not the Christian church itself, in its own in-



ALEXANDER CAMPBELL.

stitution and constitution, virtually and essentially a *missionary institution*? Does not Paul formally state to the Thessalonians in his first epistle that from them sounded out the word of the Lord not only in Macedonia and in Achaia, but in every place?

No man can really or truthfully enjoy the spiritual, the soul-stirring, the heart-reviving honors and felicities of the Christian institution and kingdom who does not intelligently, cordially, and efficiently espouse the missionary cause.

The missionary institution is the genuine product of the philanthropy of God our Savior. It is the natural offspring of Almighty love shed abroad in the human heart; and, therefore, *in the direct ratio of every Christian's love he is possessed of a missionary spirit.*

If we cannot evangelize the whole world perishing in pagan and papal darkness, superstition, and error, let us select our fields of labor, domestic and foreign, and send out our missionary evangelists to such fields as promise the most fruit, whether at home or abroad. Unless we do this, I ask, What evidence have we of the sincerity of our faith in that commission which was given to the apostles, and through them to the Christian church and ministry, till the curtain shall fall upon the stage of earth and time? Is not the whole unconverted world within the area of the mis-

sionary field, and within the commission given to the apostles, and through them to the people? "Go ye into all the world, and preach the gospel to every creature." Upon the church, the united church, founded upon the apostles' doctrine and faith, rests this solemn and authoritative oracle.

Shall we not, then, as far as in us lies, as far as God has vouchsafed to us any instrumentality, shall we not send the light of life everlasting to all the world, if God vouchsafes to us the honorable opportunity and instrumentality? At all events, shall we not avail ourselves of every opportunity and create, as far as we can, opportunities to send the word—the gospel of life everlasting—to a perishing world, embracing in the arms of a common humanity, a common paternity, a common fraternity, the whole family of man?

## Does Not Even Sleep.

HENRY WARD BEECHER.

[Extract from sermon in 1872.]

It is thought by some that the spirit of missions is dead. Dead? It does not even sleep. What is the



spirit of missions? *Mission* means to send forth—to go out. And when the sun forgets to send forth his light and

warmth, and shed summer upon the face of the dying winter, and throw its influence abroad over all the earth, then will divine love in the human heart forget its mission. *Mission* means benevolence; *mission* means brotherhood; *mission* means that spirit which, looking over the earth, recognizes that *God made all mankind of one blood*. And that knowledge it is that is to make us blessed. Let us realize it. Let the world have its legacy, its birthright, at last.

This is not a time for any man to turn back from this great work—the greatest of all the things which religion has done. Of all the triumphs of the church, of all her signal victories, I believe that which will stand higher than all others in the future will be the work which she has attempted to do for the scattered communities. I believe that the work which has been done by the Christian religion for the



outcast and outlying populations of the globe will stand in the last day higher and more sovereign than any or every other part of the work of the Christian religion on earth.

Men and brethren, I desire to see a higher spirit of sympathy among us, manifested by all for the whole world. I desire that you may strengthen the hands of those, in every phase of life, who are seeking to accomplish God's work among men. I desire that from day to day, from every lip, may go up the prayer, "Thy kingdom come, thy will be done in earth as it is in heaven."

Now, I think no thought more sublime ever entered the heart of man than the thought that *the field is the world*, and that *all men are our brethren*, which has led to civilization and touched the Christian with a desire to carry religion to all the world. We do not measure the gifts and graces of the spirit by any commercial standard.

Suppose a man should come into my household and say, "A charming little child that is. What do you take its value to be? Is it worth five hundred?" I would spew him out of my house! The idea of measuring the worth of a heart, of a soul, or of a

father's love by dollars! The man could not hold his face up, unless it was a clumsy and awkward jest.

And yet there are men who are attempting to measure faith in God, the enthusiasm of piety by a pecuniary, commercial standard. Shame on them! It is one of the things that irradiate the clarity of man. It is true that we have sent rum, it is true that we have sent arms and ammunition to the heathen, which have been the destruction of many—God forgive us! But we have done some other things; we have sent abroad many heroic men, who counted not their lives dear, and spent them in serving those who were plunged in heathen darkness. We have contributed not only the wealth God has given us, but our sons and daughters, and many devoted men and women their own lives, not for some object which stood before our eyes and appealed to our senses, but for the benefit of those whom we never saw, and whom we knew we never should see, and from whom we did not expect to derive any advantage. The offering is the purest, the nearest disinterested of anything that transpires among men.

## Our Debt To Foreign Missions.

D. C. TREMAINE.

All too long the Christian world has been wont to treat Foreign Missions as a charity, to be supported as a virtue, viewed as a work of supererogation, and treated as a mendicant asking alms. We inflate with pride as we quote the amount of our missionary offerings and boast of our benevolence. We are all prone to ignore our responsibility for abstract obligations. For our "hundred measures of wheat" we still engage to write "fourscore." The pity and misfortune of Foreign Missions lies in the abstraction of its claim and because the call of the world is abstract we lightly

brush it aside as a charity when we should boldly, though guiltily face it as a debt. We recognize only tangible, concrete obligations, and because of this general defect of vision, we here and now engage to offer you a concrete and sordid "bill of particulars" of the debt which Foreign Missions holds against the Christian world.

### THE DEBT SCIENCE OWES TO FOREIGN MISSIONS.

Our very lives, to a larger degree than we care to admit, depend upon medical skill, and medicine owes an

unpaid debt to Foreign Missions. Perhaps the one most useful drug in medicine is quinine, and the world owes its discovery to the Jesuit missionaries of South America. Ipecac, too, is an important item in *materia medica*, and this also was discovered by a missionary.

Etymology owes its growth very largely to the missionaries. Missionaries have translated the Bible into about seven-tenths of the world's speech. All South Sea literature is due to missionary effort. There is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker. During the nineteenth century missionaries reduced to writing for the first time 219 spoken languages. Bishop Patteson alone gave a written form to twenty-three Melanesian languages, and made grammars in thirteen of them. These servants of the cross, as a mere by-product of their work, have sustained the development of writing, and that almost without aid from other sources. And after the writing of the spoken tongue, comes the school, the college and the university. Apart from the labors of the missionary, none of these, of a practical nature, would be known in heathen lands to-day.

Geodetics (geography) can never repay its debt to the missionaries. Missionaries were the first to give the world any accurate information about the nature and contour of interior Africa. They have supplied more geographical knowledge of that continent than all other classes combined. We have but to recall the names of Moffat, of Livingstone, and of Stanley to remind you of this fact. That knowledge we have of interior China we owe to J. Hudson Taylor and his successors in the missionary propaganda. New Guinea, New Zealand, and Samoa were first mapped by the missionaries.

Archæology is a lineal offspring of missionary effort. Missionaries discovered the Moabite stone and unlocked the secrets of a forgotten empire. Missionaries discovered the Nestorian Tablet, and thus opened a new chapter in early Christian history. Archæology has confined its activities largely to lands made holy by sacred lore—Assyria, Egypt, Greece, Palestine, Rome.

#### THE DEBT OF COMMERCE TO FOREIGN MISSIONS.

Many of the commodities for the distribution of which commerce owes its life were brought into use by the foreign missionaries. India rubber was first discovered by Wilson, of the Gaboon (Africa) mission. Khaki dye (used for army uniforms) was discovered by a missionary of the Basel mission in West Africa. When missionaries occupied the New Hebrides, the quotation on arrowroot was immediately lowered. Trade has ever followed the missionary, who has been largely responsible for its extension. The first steamships on the African lakes were built for the missionaries.

Missionaries introduced and sold the first plows in Turkey. The first sewing machine in China was introduced by the missionaries. A missionary was offered—and he *refused*—\$15,000 a year to act as sales agent in China for an American sewing machine company. A great English statesman declared that when a missionary had been twenty years on the field, he was worth £10,000 (\$50,000) a year to British commerce. There are no banks or drafts in heathendom, and there is no partnership in Mohammedan lands; for no one trusts his neighbor. The expansion of sanitation, drainage, architecture, and transportation may be traced largely to the missionaries of the cross. It is only the enlightening and uplifting of Christianity that puts



force-pumps in the kitchens and mattresses on the beds of the heathen.

### OUR INDIVIDUAL DEBT TO FOREIGN MISSIONS.

The very conveniences of our daily occupations came from the heathen whom we neglect. The mucilage on your desk and the adhesive on your postage stamps came from Hadramaut, Arabia. The graphite in your lead pencil came from Siberia. Your eraser and the body of your fountain pen came from South America. The basis for the ink you use came from

China. Surely, "no man liveth unto himself."

Our debt to a lost world and to the missionary enterprise is overwhelming for our knowledge, our wealth, and our comforts. Shall we insult so large a creditor with a penny offering? The debt we owe to Foreign Missions is a man's debt: let us approach it in a man's way. Make a respectable return to the Lord for his goodness. Offer *some* atonement for past delinquencies. And, having done *all* our means will allow, pray God to "forgive us our debts" which no sacrifice of ours can liquidate.

### "Go" — "Lo."

LAURA DE LANY GARST.

I have been asked to tell of the joy and satisfaction of giving one's children to a far-off corner of the world-field. I can only do this by revealing the holy of holies of my heart.



I remember the evening the request came to my daughter Gretchen to fill an emergency place in the work in Japan. It was at twilight in April, 1912. Gretchen read Jessie Asbury's heart-cry for Akita kindergarten, which she must leave because of a nervous

breakdown. A vision of the fifty to seventy little tots came before us. We knew they were so many little missionaries in a way, going to their idolatrous homes with the little kindergarten songs and prayers and the Word of the Heavenly Father. How could we be content to have this work go down?

On the other hand, Mr. Garst had been gone for fourteen years, and Gretchen had been in a wonderful way a stay of my widowhood. The struggle for educational advantages for the three children had been strenuous, and it was such a relief at last to have Gretchen teaching in Des Moines. I was almost continuously out among the churches on behalf of the work of the Foreign Society. Morrison was in college and Rachel almost a sophomore in high school—a most critical time in a young girl's life. Gretchen and Rachel made our home in the little flat. But with all my pitiful failures to live the Christ-filled life, I do want to be sincere when I sing "I'll go where you want me to go, dear Lord," "All to Jesus I surrender," "Nor should I aught withhold," "I'll go with Him thro' the garden," and a

score of other hymns that are daily on our lips.

In the Savior's command and promise, "Go ye into all the world" and "Lo, I am with you alway," I believe the condition of the Savior's presence is as plainly taught as are the conditions of salvation in Acts 2: 38. I felt I could never again go with confidence to the Father praying for guidance and blessing in the rearing of my little family if I were to refuse this request for Gretchen to go to Japan. I once heard Charles S. Medbury tell a little story that gripped me. A newsboy was crying the evening papers, and Mr. Medbury asked for a certain one, and as the little fellow confessed that it was sold out, another "newsy" dashed up extending the desired paper, and in a rollicking tone said, "Haint no use hollerin' what you haint got, is there, sir?" We rave about the destructive critics taking the Book from us, but can there be anything more destructive of the Book than professed Christians living a life of empty phrases? The world gives little heed to the Book, but the "living epistle known and read of all men" is indeed the lives of professed Christians.

Again, I do not think parents have any right to hamper their children in the choice of a life work, providing that work is honorable. I also believe in the spiritual verities. Time and space cannot separate me from a child that is hourly one with me in ceaseless, constructive prayers for the coming of

His Kingdom. Land and sea cannot separate spirits in such communion.

So there was nothing to do but speed Gretchen on her way. There were plenty to fill the vacancy left in the Des Moines schools, but so far as we knew there was not one to whom the Foreign Society could turn for the critical situation in Akita.

We all felt that Gretchen expressed our sentiments when she said, "I'm glad to go, but sorry to leave." It was hard to see her go, truly. But the way has been radiant with His presence. The promises have been abundantly verified. I can pray with greater confidence because I truly have gladly given my best. I think I know a little of the deep meaning in the words "for the joy that was set before Him endured." And again, when Jesus came to his doubting ones, "He showed them his hands and his side," and he said "Peace be unto you: as the Father hath sent me, even so I send you." O, to fathom the meaning of that word! To think that He means us to be little Christs, showing Him to the world as He showed the Father. *There must be marks of suffering where there is sincere discipleship.* And the field is the world. There is no home, no foreign. Christ wants those who will show him to Japan as well as to America. I am sure that for Gretchen there has been a larger growth, a fuller experience than she could ever have had if she had turned away from the voice that called her.

## Interesting Present-Day Facts.

Between 200 and 300 French missionaries have had to leave China to join the army.

In Japan, the war in Europe has been used to a surprisingly small extent as an argument against Christianity.

As a result of its three years' China campaign, the Presbyterian Board has sent out 47 new missionaries to that field.

The circulation of the Scriptures in China in the year by three Bible Societies amounted

to 6,211,000, a notable advance on all previous years.

The Jewish people, at this greatest crisis in their history since the days of Titus, are, especially in Russia and Hungary, proving unusually sensitive to Christian truth, and this calls for increased effort among them.

In China the rate of increase in communicants was at the rate of about fifty thousand per cent in fifty years. At the



same rate of increase there will be one hundred million Protestant Christians in China in fifty years.

The total number of sales of the Scriptures effected by the British and Foreign Bible Society in India amounted to 983,000. The National Bible Society of Scotland reports a circulation in India of 214,164 Scriptures in 1914.

In Tokyo, where 100 churches co-operated, there was a sunrise prayer-meeting with an attendance rising from 60 to 600. Osaka is said to have been roused as never before, and over 2,000 inquirers were enrolled in the city.

The Methodist Episcopal Missions in North, West, and South India report nearly 30,000 baptisms, while baptism was refused 40,000 because no provision could be made for teaching them. The number of inquirers in these missions alone is said to be 150,000.

In China there has been an unprecedented readiness on the part of the educated classes to listen to the gospel. The workers are faced with an opportunity which is limited only by the vigor of the spiritual life and the preparedness of the working forces of the church.

The China Inland Mission has 1,063 missionaries, 1,694 salaried Chinese workers, and 1,071 unpaid Chinese helpers under its auspices. This is the largest mission in China, and more than any other agency has been used in opening all China to the preaching of the gospel.

An Englishman has said that for nearly a generation we have tried to make religion popular by making it easy. "We have tried to achieve prayer without fasting, life without the narrow way, discipleship without the cross. The humbling answer of experience is that 'we can't.'"

A little over a century ago it was said that it was impossible to translate the Bible into Chinese. Last year more than 2,500,000 copies of the whole or part were sold by the British and Bible Society alone, and more than 3,500,000 by two other Societies—over six million copies in all.

In the first year of the National Evangelistic Campaign, 914 meetings were held, with an attendance of over 160,000, more than 5,000 of whom were enrolled as inquirers. Government offices, banks, and private companies have applied for meetings on their premises, and several audiences of over 1,000 factory operatives were addressed.

The Protestant Christian community in India is increasing at the rate of about fifty

per cent each decade. At the present rate of increase the whole population will be Christian in about 160 years. The rate, however, is likely to be much more rapid than it has been because of the great mass movements toward Christianity in five large areas.

Greece is the only Christian State which denies the Scriptures in the vernacular of her people, the prohibition having now been in force fourteen years. It is said that the two millions of population which have passed under her rule since the close of the Balkan War are worse off in this respect than they were while under Turkish rule.

The new medical schools connected with the China Medical Board must have courses extending over five years, with an additional year in hospital or in special medical work. Before admission, students must have completed a middle school course, and, in addition, must have spent one year in preliminary work in physics, chemistry, and biology.

The loyalty of the people of India, and notably of the educated classes, to the government has found widespread expression, while it has been accompanied by unmistakable expectations that the people of India will, after the war, be granted new liberties and privileges and a larger place in the counsels of the empire.

The aim of the Standard Oil Company is to have Standard Oil used in every village in the Orient. One motto of the American Tobacco Company is to have a cigaret in the mouth of every man and woman and child in China. The churches should have as their goal the reaching of every man alive with the word of truth, the gospel of salvation.

One church in Pennsylvania has given an average of \$25 per member for local current expenses and \$69 for missions in the last ten years. In twenty-three years that church has given more than \$153,230 for missions. For fourteen years it gave an average of \$6,880 a year, and about nine years, \$8,272 a year. The current expenses of this church have never exceeded \$3,000 a year.

The British and Foreign Bible Society reports a year of progress beyond precedent. The total issues for the year amounted to 10,182,413, over a million excess of the previous year's output. The Society's list of languages has risen to 487. The Society published the Scriptures in over eighty of the languages of India. Eleven thousand copies were distributed as gifts to Indian students in universities and their affiliated colleges in one year.

# Biographical Sketches of Our Missionaries.

DR. AND MRS. L. B. KLINE.



[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Lane Bruce Kline was born at Rochelle, Madison County, Virginia, March 13, 1881. He received his education in the public schools, in William and Mary College, in George Washington University, and in Transylvania University. Under the ministry of F. D. Power, he confessed his faith in Jesus the Christ as the Son of God and the Savior of the world, and was baptized in the Vermont Avenue Church. For five years he was a railway postal clerk. He received his medical degree from the Medical Department of the George Washington University, and served one year as an interne in the hospital connected with that institution. For one year Dr. Kline practiced medicine in Houston, Texas. In that year he was on the visiting staff for the Children's Christian Sanitarium and the Salvation Army Dispensary; he was chairman of the Medical Milk Commission, and a member of the County, District, and State Medical Association of Texas. While he was in Houston he was elected a deacon of the church, was active in the Sunday School and in the Endeavor Society, and was always at the mid-week prayer service, unless called out on professional duty.

Florence M. Patrick was born in Washington, D. C., January 19, 1883, and was educated in the public schools of the District and in Tanner's Business School. She was baptized at the age of eleven, and was married to Dr. L. B. Kline, October 3, 1903. To them two children have been born.

Dr. and Mrs. Kline were appointed missionaries to the Philippine Islands, and reached Manila, October 8, 1912. Before leaving for the field, they spent two years in Lexington, studying in the College of the Bible and in Transylvania.

On reaching the Philippines they were assigned to Vigan, a town nearly two hundred

miles north of Manila. In Vigan and in the country adjacent there are as many people as in the District of Columbia, which has twelve well-equipped hospitals. Dr. Kline began work in a rented building that was wholly inadequate to the needs. The building was surrounded by a swamp, and in the rainy season the water in the lower story was several feet deep. Moreover, he and his family and the nurses and the in-patients lived under the same roof. Nevertheless, a good work was done. Patients came from near and from far. As there is no hospital between Manila and Vigan, it is not surprising that the Doctor has been busy since his arrival. He is frequently called out to other towns and to villages to see people who are too sick to come to the hospital.

At the time of the visit of the Commission a commodious building, well located, was rented, and Dr. Kline and family had staff and patients moved into it. This building has been bought by the Society. The work is growing in public favor continually. Last year the in-patients numbered 166; the treatments, 10,442; and the fees received amounted to \$3,048.46. Besides the work among the Filipinos, Dr. Kline and some of the evangelists visit the pagans in the Abra district, and heal their sick and preach the gospel to them.

Mrs. Kline is as busy as her husband. She is steward, matron, and superintendent of the nurses in the hospital. Five days in the week she teaches practical nursing. In addition to her work in the hospital and dispensary, Mrs. Kline has charge of a Sunday-school in a barrio across the river. Every Sunday afternoon she and as many nurses as can be spared go to that place and teach as many as attend. For many months not more than nine attended; now the enrollment is 110. The people have expressed a desire to erect a chapel of their own.

Dr. and Mrs. Kline have opened a library and reading-room in the hospital. This is a great boon to the people, who crave reading matter and have so little. The collection of books and magazines is not large, but is highly prized. It is hoped that friends in America will send books and papers. Dr. Kline says: "We need books relating to our own people, and text-books of all kinds. We need reference books, technical books, books of history, biography, travel; standard fiction and the classics will meet a great need; also America's best magazines, such as are found in the Young Men's Christian Association, and even pictures."

Dr. Kline is the Living-link of the Houston Church; Mrs. Kline is supported by the church in Delta, Iowa.



# All of One Mind.

## LEADERS IN SUNDAY SCHOOL WORK SPEAK IN REGARD TO "LITTLE JOURNEYS TO FAR COUNTRIES."

(The New Mission Study Course for All Grades in the Sunday Schools.)

"I have received the copy of 'Little Journeys,' and am very much pleased with it."—Mrs. Frank L. Benedict, Bethel, Connecticut.

"I am in receipt of your new missionary studies, 'Little Journeys to Far Countries,' and am delighted with it."—Mrs. Clara G. Esson, Forest Grove, Oregon.

"I believe this course will help solve the problem of teaching missions in the Bible School."—C. O. Cossaboom, Millersburg, Kentucky.

"Your announcement of 'Little Journeys to Far Countries' received. It certainly looks good to me. Please send supplies at once."—E. S. Eidemiller, Dayton, Ohio.

"The new plan is the best and most unique way of providing missionary instruction for the whole school that has ever been put forth."—Roy K. Roadruck, Associate State Bible School Superintendent of Kentucky.

"Just a word of thanks for the 'Little Journeys.' I never received anything more opportune. We had been giving missionary talks, but they were not connected."—Mrs. John T. Anderson, Pittsburgh, Pennsylvania.

"We have been needing something like this for a long time. I believe the plan as outlined will get us somewhere, and when the six months are up, our children will know something."—J. Harry Bullock, Green Bay, Wisconsin.

"I note you have gotten out a missionary program for the Bible Schools to be used Sunday after Sunday. I am happy that this has been done, and I congratulate the Society for taking this step."—Henry W. Hunter, Wellington, Kansas.

"'Little Journeys' and 'Short Missionary Stories' are at hand. I think they are fine, and will be a great help to our Bible Schools in teaching missions."—F. E. Billington, Superintendent Bible Schools in the Northwest.

"I have just received your announcement of the missionary instruction scheme in the Sunday-school. I think it is a great idea, and shall be pleased to give the material publicity."—E. W. Thornton, Bible School Department, Standard Publishing Company.

"This new form of delightful study as a travel class is especially suited to the interests of the Junior and Secondary Divisions, when formerly the programs were

often best suited to adults."—Mary Finch, Superintendent Missionary Department of Kentucky.

"I have your announcement of the new mission study course, 'Little Journeys,' for the Bible Schools, and I desire to express my pleasure over the manner in which you folks have worked this plan out."—David H. Owen, State Bible School Superintendent of Kansas.

"I am very much pleased with the 'Little Journeys,' for I am under the impression that many schools are in the same condition as our own—hard to secure anyone who will give the time to hunting out missionary data to give to the school."—Chas. L. Guiney, Sioux City, Iowa.

"Am mighty glad to know about the 'Little Journeys to Far Countries' Mission Studies which have been prepared for use in our Sunday-schools. This is certainly an advance step in missionary education, and ought to be a wonderful help to the young people."—E. J. Meacham, Editor The Look-out.

"I have received and examined with interest the 'Little Journeys to Far Countries' and Story Supplement. I shall take great pleasure in recommending it to Bible School leaders in the Southwestern District. It is timely and to the point. We have long felt the need of it."—S. W. Hutton, Southwestern Bible School Superintendent.

"I thank you for sending a copy of 'Little Journeys to Far Countries.' I have read every word in both pamphlets and enjoyed it all. This is the best missionary instruction for the Sunday-school I have yet found, and I am more than pleased with it."—Russell M. Blythewood, Superintendent Sunday-School, Savannah, Georgia.

And many other words of appreciation for which there is not room.

### WHAT HAS HELPED THESE WILL HELP YOUR SCHOOL.

One copy "Little Journeys" free.

Additional copies, 5 cents.

Supplemental Material, 15 cents.

Let us hear from you *quick*. They are going like hot cakes. Address:

STEPHEN J. COREY, *Secretary*,  
Box 884, Cincinnati, Ohio.

## March Offering Mail Box.

The following is a sample of our mail relating to the March Offering:

"A strong effort will be made."—R. A. Harmon, Missouri.

"We expect to meet our apportionment."—Paul C. Becker, Iowa.

"May this be a record year."—C. E. Moore, Mississippi.

"We hope to make a much larger offering than we did last year."—F. H. Randall, Ohio.

"Hope to have the biggest campaign in years."—L. D. Cartwright, Colorado.

"Will do better than last year."—W. S. Lowe, Iowa.

"We will continue our Living-link."—W. P. Jennings, Texas.

"This promises to be our best year."—V. W. Blair, Illinois.

"Will increase all of our offerings this year."—Elmore Sinclair, Missouri.

"Board objects to distribution of envelopes."———

"We want to make it a good offering."—B. E. Hanes, Ohio.

"No Backward Step, our motto for 1916."—J. O. Crawford, Michigan.

"We want to make a better offering than last year."—W. H. Law, Kentucky.

"We desire to take our offering at the regular time."—W. R. Houghton, Iowa.

"We will send the amount you apportioned us."—S. O. Cossaboon, Kentucky.

"We will be much disappointed if we do not double our apportionment or more."—E. O. Sharp, Colorado.

"At our board meeting yesterday the matter of missions was quite freely discussed."—E. H. Holmes, Texas.

"We are expecting to show the stereopticon pictures of the foreign work next Sunday evening."—U. C. Guy, Iowa.

"We are at work now, that the first Sunday in March may mean much for the cause of missions."—T. H. Tinsley, Indiana.

"I am earnestly hoping that this will be the greatest year yet."—W. B. Hopper, Illinois.

"We propose to do more public praying for the F. C. M. S. than ever before."—B. S. Ferrall, New York.

"I hope we can do better than last year. Feel sure we can."—W. H. Hedges, Michigan.

"We hope to make our Living-link relation this year."—Walter B. Zimmerman, Iowa.

"We will endeavor to rally the church and county for the March Offering."—Paul Preston, Indiana.

"I pray your receipts may go beyond the \$500,000 mark this year."—O. L. Smith, Kansas.

"We are endeavoring to awaken the missionary spirit, to make a worthy offering."—E. Roy Gentry, Tennessee.

"It is a pleasure to co-operate with you in the great work of the Foreign Society."—S. T. Willis, Minnesota.

"Planning to have some missionary instruction in our Sunday-school every Sunday."—Mrs. D. J. Schneider, New York.

"We will make an Every-Member Canvass in both my churches as soon as possible."—O. H. Loomis, Missouri.

"This church gives to all causes regularly, every year, and expects to continue."—J. F. Quissenberry, Missouri.

"This is the greatest year of our opportunities. God grant that we may have wisdom and favor at home and abroad."—E. J. Fenstermacher, Kentucky.

"While not able to reach the Living-link here because of local conditions, yet we will do better than last year."—O. L. Hull, New York.

"We have made our Every-Member Canvass and will mail our first quarterly payment very soon. Will try to increase by March Offering."—E. T. Cornelius, Missouri.

"Our speaker never names missions, nor ever names one of either the fallen ones, as F. E. Meigs, or live ones, not even those brave ones in Mexico."———

"Our people here talk and make a great ado about the 'full gospel,' but when missions are mentioned to them, they are 'anti' good and strong."———

"I have determined to give the entire month of February to educating our membership on the subject of missions."—Claude L. Jones, Louisiana.



# AMONG OUR MISSIONARIES.

## Briefs from the Workers.

W. L. Burner and wife have returned to Matanzas, Cuba.

Fred E. Hagin, Tokyo, Japan, reports two baptisms. The work is growing everywhere.

Miss Jessie Asbury reports the baptisms of two young men of Sendai, Japan.

Leslie Wolfe, at Manila, P. I., reports 29 conversions.

A student of Waseda University, Tokyo, Japan, was recently baptized.

H. A. Baker baptized six Chinese recently. They all promise well.

A. R. Bowman, Wuhu, China, says, "I believe that we are going to have a real live church."

Mrs. Rice has taken charge of the Girls' School in Damoh, India. Mr. Rice has taken the Boys' Orphanage School.

Dr. C. L. Pickett, Laoag, P. I., reports 30 baptisms in one month. He also reports 1,688 medical treatments.

The work prospers on the Congo. Dr. W. A. Frymire says that he treated 16,013 in one month.

Miss Dale went to Wu-wei-Chow, China, at present an outstation, and spent two months.

D. O. Cunningham, at Bilaspur, India, states that the average Sunday-school attendance for the month was 486.

Dr. Jennie D. Fleming, writing from Mungeli, India, is encouraged over the work. Much is to be done among the women.

Dr. Mary McGavran reports an average of 119 each day for a month at the dispensary in Damoh. Many of these people come from distant villages.

F. E. Hagin says that the Christians in the Hachiojo Islands are conducting their own Sunday-school and prayer-meetings. They have no preacher.

Dr. and Mrs. J. G. P. Barger, who went out with Mr. and Mrs. Holder, are located at Bolenge, Africa. This is their initial service on the field.

C. L. Pickett, Laoag, P. I., says that Mr. Stipp and Miss Wilson are taking hold of the work in a way that is refreshing to all the older missionaries.

Word has been received of the death of two children, one the child of Mr. and Mrs. McCall, of Akita, Japan, and the other of Mr. and Mrs. Geo. B. Baird, of Luchowfu, China.

Recently the Japanese school teachers from the government schools visited the Margaret K. Long Girls' School, of Tokyo, for the special purpose of examining the department of Domestic Science.

W. R. Holder and his new wife write that they have reached Monieka, Africa, in the best of spirits. They are well located in their new home and are planning for larger things in that station.

George B. Baird has reached home at Luchowfu, China, after a year on furlough. The Chinese gave him a royal reception. "There are not any better friends than the Chinese anywhere," he says.

F. C. Buck, Luchowfu, China, reports that he is planning for the Sunday-school work. He is coming into closer touch with the student religious life. Mrs. F. C. Buck says, "I wish you could see what a live Sunday-school we have."

## Letters from the Field.

### JAPAN.

#### TEACHING ENGLISH

C. F. MCCALL.

Teaching English in the middle schools is one of our best methods of removing prejudice and giving us entrance into the life of the boys of the district. For some years we have been trying to enter the middle school at Shinjo. Our preaching place was located over against the school, as though we were laying siege to it. Imagine our joy this month of seeing fifty of these boys seated in

the church, Bibles and hymnals in hand, beginning to learn the way of salvation. Usually we get into the schools, then get the boys into the church; this time the order is reversed. We will go into the school as a regular teacher of English. At the second meeting with the boys seventy-five were present.

The Honjo middle school boys wish to sing English hymns, and so have asked me to order eighty copies of an English hymnal. One of the teachers in the school wrote and asked for the hymns they would sing first,

in order that they might learn the meaning of them before going into the class. I told him to teach them "Work for the night is coming," "Bringing in the sheaves," "Nearer, My God, to Thee." These boys do not know it, but the thing that makes English of interest to them, and besides, the most popular tongue in the world, is the fact that Jesus Christ has had so vital a connection with the life and thought of the English-speaking peoples. Our most earnest Christian told me that at first he was only a hymn-Christian, loving the hymns and led through them to Christ.

## PHILIPPINE ISLANDS.

### QUITE AT HOME

FRANK V. STIPP.

I have been on the field two months now and feel quite at home. My duties are many, and I suppose typical. I am preaching every Sunday through an interpreter. I teach the Sunday-school teachers on Tuesday evening and attend the Endeavor Society on Saturday evening. I have also a class in English in the Sunday-school. One Sunday there were thirty-five present. My main duty, of course, is language study, and I am sorry that other duties take so much of my time. There are a good many special calls. For instance, I was on the Thanksgiving program. The Provincial Governor and the mayor of Laoag spoke also.

I know I am expected to say that I am glad you sent me to Laoag. I wish I could say it so loud that you would have no doubt, for I cannot think of any place which would be so much to my liking as this. Once I get the language, this will certainly be a delightful work. Please understand that I am writing this because I mean it. Dr. and Mrs. Pickett just serve to cap the climax and make things well-nigh perfect.

*Laoag, P. I.*

### ENTERING UPON THE WORK

MYRTLE E. WILSON.

At last I can head my letters "Laoag, Ilocos Norte," and I wonder if you can appreciate the joy I feel in being able to do so. When I first looked upon the people which were to be my people, when I first realized the work which was to be my work, my heart became full—full of pride in my city, for it is beautiful; full of love and sympathy for my people, for they are lovable and attractive; and full of awe that God had called me to such a responsible work.

However, Dr. Pickett did not give me much time for meditation. I arrived here Monday afternoon about four o'clock. Tues-

day morning I had my first lesson in Ilocano. Wednesday afternoon I started my class in Acts. Saturday evening I entered upon Christian Endeavor work, and Sunday morning "preached" my first sermon. Thus I started. Yesterday afternoon I went calling on some high-school girls, whom I hope to enter my English-speaking Sunday-school class. I had the best time. A native Bible-woman went with me. We would go through the stable on the ground floor and call out, "Apo—o," then climb the bamboo stairs, which usually led to a big "sala." I have learned a few Ilocano expressions, and so tried to use them. The people seemed so pleased; they laughed at my mistakes, and told me the correct forms. I had also taken my little note-book containing my vocabulary with me. When I couldn't remember a word, I consulted my note-book. In all I had, as I have said, the best time.

I do not feel at all strange here, for I have lived here in spirit for so long. I know I should be homesick for the work if I were to leave. No, it is not that it is new, and the newness will wear off. It all seems as natural as can be. The Picketts have opened hearts and home to me, and have lived up to all the splendid things which I had heard of them.

I had a delightful trip in spite of storms, etc., for our crowd was such a splendid one.

## CHINA.

### THE CHRISTIAN CHURCH IN CHINA.

GEO. B. BAIRD.

What is the "Christian Church in China?" What do we want it to be? What do the Chinese leaders want it to be? Who is to decide? Will it be an American church, an English church, or a Chinese church? Will it follow old denominational lines or make new denominational lines, or ignore all denominational lines? Shall the Chinese leaders have a voice in shaping the policy of the church before it becomes self-supporting and independent of the missionary societies? Shall the missionary be "one of them," or an outsider representing the authority of the church in America, which shall dictate the policy through him? These are live questions in the missionary program.

You can't transplant an American church into Chinese soil, but you can plant the seed and it will grow. It will not be the same church that grows in America, for it will be influenced by "climatic conditions," if you will. We as missionaries can sow the seed, preach the truth, set forth the fundamental principles of the Kingdom, but the church is growing up in an entirely different social order and atmosphere from what we have



in America. Does not the genius of the Christian Church consist in its ability to adapt itself to the various changing social orders? The church in America to-day is not the same as it was one hundred years ago, and it will not be the same a hundred years hence. Is China to adapt herself to our idea of the church, or is our idea of the church to adapt itself to China? Has any church in America, or any missionary society, or any missionary on the field the right to dictate the policy which the Christian Church shall follow in its development in China?

As "Disciples of Christ," we have always stood for congregational rule, each congregation independent of the authority of any out-



side society or body. Should we not grant that same principle and right to the congregations in China? Should we not leave to them the decision of what practices and policies shall become a part of the Chinese church? Is it reasonable to withhold offerings because the church in America does not fully agree with the policy that is being followed on the mission field? Does the contribution of a few dollars or a few hundred dollars carry with it the power of a Bishop or ecclesiastical authority?

The Christian Church is a growing power in China. The report published in 1914 showed a membership of 235,000, which means about four times as many converts during the last decade as there were during the first hundred years. There were reported 640 ordained preachers, and perhaps a large majority of the preachers in China have never been ordained, as the further report of 17,879 Chinese Christian helpers or workers would indicate. An educated ministry is

being developed, and many of the preachers in active service would stand out as leaders in any phase of life. Some of the leaders of the Church in China have a national and even an international reputation. They are beginning to develop a literature of their own which is more promising than any the missionaries could hope to develop. The entire business and editorial staff of the *Progress Magazine* are Chinese young men. This is a magazine of growing influence both inside and outside the church, and it bears the stamp of high Christian influence and ideals. Last year two articles appeared in the leading missionary magazine of China, *The Chinese Recorder*, written in excellent English by two leading Chinese Christians. One of these men, Dr. Tsu Yueh Ai, is a Ph.D. from Columbia University, and is now a professor in St. John's University in Shanghai, China. More and more are the Chinese Christians entering into the counsels of the missionaries. They are being elected on boards of directors of medical, educational, and evangelistic institutions. The leaders of the Chinese church sat side by side with the leading missionaries in the "Mott Conference" recently held in Shanghai. In this conference there was almost a unanimous opinion that denominational divisions had no place in the church in China. They adopted a name which they recommended that all churches in China use, viz., "Djong Hwa Gi Du Giao," or, in English, "The Christian Church in China." They too agreed that the church in its development must be allowed to fit into the social life and thought of China.

The missionary must work, together with the Chinese leaders, for the development of a strong Chinese Christian church. As I stated in the beginning, it is useless to try to transplant an American church into China. We cannot hope to transplant even the "Disciples' Church," no not even the New Testament church. The fundamental principles of the New Testament church will still be the fundamental principles underlying the development of the church in China. Our denominational lines mean nothing to the Chinese, and we should thank God that they do not. They tolerate and accept them, in so far as the different missionary societies make this necessary, but they do not understand them, nor do they care to. A people who can, at the same time, belong to three religions as conflicting and unreconcilable as Buddhism, Taoism, and Confucianism are not apt to be troubled by the differences that keep the denominations of Christianity apart. They will refuse to let any of the things that keep the churches in America apart separate

them. They have little or no thought of any discriminating marks of membership, and a Christian is a Christian, regardless of what church he is a member. This will be true, no matter what attitude the missionaries may take. The problem of membership and recognition and reception of members from other churches is not a very live question to-day. Here again comes the influence of social customs. The family, not the individual, is the unit of society. The idea of home is more or less permanent. A man may move a dozen times, but he never changes his home. His home is where he was born, or perhaps where his ancestors were born, a place which he has never seen. There is somewhat of the same feeling toward the church. The church home is where one first became a Christian, where he was born into the kingdom. He may move to another town where there is another church, and he will enter heartily into the work and the fellowship of the church and ask no questions about membership. He may remain for years and always consider himself as a visitor or guest. He will do his full share both in work and in contributions toward the support of the church. In all probability he will also send an offering back to the home church every year. They raise no question about their names being on the church roll, and they would do no more toward helping the work of the church than they do with this informal and unofficial fellowship. When Chinese are so ready to ignore all denominational lines, does it behoove us to suggest them?

What shall be the attitude of the missionary toward the Chinese leaders? Shall his opinions carry more weight than that of the Chinese leaders? In other words, shall his opinion have anything of the spirit of authority back of it? That has been true in the past and is true to-day with many missionaries and some societies. I believe it is a wrong and mistaken spirit to consciously try to give our opinions the weight of authority that overrules the freedom of development of the church in China. When the missionary assumes the attitude of "boss" or superintendent or master, he is apt to carry with it the attitude of "hirelings" on the part of those who work under him. They are very apt to work for the missionary instead of for the Lord. Without any conscious effort, and even when we seek to avoid it, our views and opinions are apt to carry some of the spirit of authority. So long as the missionary takes the attitude of "fellow worker" with the Chinese, it seems to me he will have a stronger influence and will be a real leader according as he has the ability

to lead. So long as he depends on his position as missionary and as disbursing officer, to give his opinions the power of authority and dictates the policy of all those who work under him, just that long will he fail to be a real leader. No people desire to recognize that kind of leadership. The leadership of influence is what counts for most in the development of the church.

What attitude shall the missionary and the church take toward the social institutions of the nation and the people? Slavery, polygamy, wine drinking, gambling, ancestral worship, and squeeze exist almost everywhere in China to-day. The latter, "squeeze," is what we might call graft in America. It is so widespread and persistent that it has become a recognized custom, from the highest officials down to the lowest servants. It is a sort of illicit commission levied on all business transacted. The servant expects a commission on everything that is purchased for use in the home. Some missionaries recognize it as a settled custom, and do not consider it dishonest so long as it is kept within reason. At present the government is trying to put a stop to it on the part of officials.

A man has more than one wife, and each of the two have children by him. Afterwards he learns the story of the gospel and wants to become a Christian. Shall the church demand that he put away one of his wives and separate the children from either father or mother? What will become of the wife whom he puts away? She will have no social standing. If he keeps up a second home for her, the influence will be the same, as everybody will still consider her a second wife. What attitude did the Apostolic church take on this point? There is a difference of opinion on this question in the church in China. If a man takes a second wife after he becomes a Christian, there is but one opinion, and the man is immediately put out of the church.

What is to be the attitude of the church in China toward these social customs and others, such as slavery, which is restricted almost entirely to girls as servants in the home, and wine drinking, which is seldom indulged in intemperately. There are the two alternatives, viz., that demanding, on the one hand, absolute conformity to the ideals of the church as held in Western lands, or, on the other hand, of recognizing the principle of evolution in the development of social ideals and customs. The church will be the influence that slowly transforms the social ideals. Many social customs that the church in America absolutely condemns now were considered entirely proper even for the preachers a few decades ago. Shall the



church receive these men as they are and help them develop into Christian character, or shut the door in their face until they have already attained to the Christian ideals and character? Shall the demands be not so much for fully developed character as for the proper motives and a right attitude toward Christian teachings?

What attitude shall the church take toward other religions? Shall we condemn them in the wholesale and say that there is nothing good in them? But there is much that is good in them. To condemn them wholesale is to condemn many ideals that we, as Christians, hold dear and sacred. A sympathetic understanding of other religions will do more than all the condemning that we may offer. There is much to be praised in connection with ancestral worship and the reverence of parents. It may be possible to so emphasize the positive teachings of Jesus in regard to the duty of honoring parents

that it will satisfy the Chinese mind and take the place of actual worship. "Honor," as Christ taught it, is translated in the Bible by the same term that the Chinese use to express ancestral worship. Is it not much better to try to find some common meeting point and work from that than to completely ignore the religious beliefs already held? Several men in China have done serious and valuable work along this line, men like Timothy Richards and Gilbert Reid. We can recognize the value of their work without accepting all their conclusions. One common meeting point is the idea of a supreme God, which is older in China than that of any other religious idea. It is an appeal to their ancient greatness which they love. When the Israelites were worshiping idols the Chinese had never heard of an idol. Idolatry is comparatively modern in China. The Chinese nation and people have from earliest times recognized the worship of the



CHINA BECOMING MODERN.

American windmill and water tank in agricultural school grounds, Nantungchow, China. These were erected by Chang Chien, Chinese Minister of Agriculture and Commerce. We have four missionaries for this great district of 6,000,000 people. The doors are wide open for us.

Supreme God or Heaven. While the Chinese worshipped the Supreme God our ancestors were wild savages of the forest. We do not bring to them a foreign religion, but ask them to revive their most ancient beliefs and let them be renewed and fulfilled by the spirit and teachings of Christ.

Personally, I am not interested in building up any denominational church in China, not even the Disciples as a denomination. I am tremendously interested in bringing the Kingdom of Heaven into the hearts of the people. I am interested in building up a great catholic church as a means of transforming the people, their social customs, and ideals, their daily life; as an inspiration and hope and comfort for this work-a-day world in which we live.

## INDIA.

SOLOMON J. NATHAN.

GEO. WM. BROWN. PH.D.

We landed in India about October 10, 1900. We went, as soon as we could get our goods off the steamer, to our oldest station, Harda. One of the first things we did was to visit our schools. In the boys' school there was a tall, rather good-looking young man of about seventeen teaching the first Hindi class. I liked the looks of him. At the end of the school year he gave up teaching and went on with his work in the high school. At that time I was put in charge of the high school. Solomon was a steady plodder, but the thing I liked best about him was his reliability. One always knew where to place him. He was always on the side of right. For two years he was my pupil in Harda. Then I came to Jubbulpore. Our Bible college was then in its early stages, and had no traditions of any kind to maintain. We were only creating traditions. We had but few students. But shortly after coming here the work opened up. We had as many as twenty students. Solomon came soon after our arrival here. I found him just the same as he was in Harda. He was always earnest, always sincere, always a leader for good among the boys. He was my chief help in getting new boys into line with the policy we were trying to set for the Bible college. I appreciated his services most highly.

One day he told me his story. His father and mother had been workers in our mission, his father as a preacher and his mother as a Bible-woman. The mother I knew, but the father died before we came to India. They had had several children, but all died when very small infants. One day the husband and wife made a sincere promise to God that

if another child was given to them they would devote him from his birth to the service of the Lord. In due time Solomon was born. The parents used every means in their power to make the child a fitting person to be a messenger of the Great King. As soon as he was old enough to comprehend he was told of the pledge which his parents had made regarding him. And he vowed to make the redemption of this pledge the one task of his life. Faithfully he carried out his promise. He may have made mistakes at times—who does not? But always and ever to give his life to Christ was his chief thought.

He was married to a young girl who had become a Christian in the Deoghar Orphanage, under the instruction of Miss Lackey, now Mrs. Macdougall. They lived a happy life together for some seven years. This summer they had a month's holiday, and went to see some friends about 200 miles away. He took his books with him to do some reading for the summer school which he expected to attend later. I believe he was also planning to make his work as Christian Endeavor secretary more effective. For he was lent to the Christian Endeavor Union for a month or so each year, and went about establishing new societies and strengthening old ones. Suddenly he was attacked with blood poisoning, and in two days was dead. His life had been lived. To the last he strove to redeem the pledge of his parents and to give himself for God. And he has given a good account of himself.

I was in Harda a few days ago. The young widow met me with tears in her eyes. She is not yet twenty-five. She has a daughter of six, a boy of three, and a baby girl a year old. What can she do? Earnestly she pleaded with me to try my best to do something for her and her children. But in times like this, when we are being reduced in our remittances, it is hard, hard to solve such problems. What can we do?

*Jubbulpore, India.*

## THE MUNGELI CHURCH

JOSEPHA FRANKLIN.

In Damoh, Harda, and Jubbulpore, I became familiar with the "Indian Christian" type, or the native Christian as distinguished from other natives of India. These are now an accepted part of every large city of India. Many of them are Europeanized, or partly so, but even when wearing native dress and living in native houses, there is something different in their forms of speech and manners to identify them. For instance, the "Indian Christian" woman, if not fairly well educated, can at least read and write, and



her Christian associations have made her general intelligence greatly superior to that of the non-Christian. When I first saw the Mungeli Church, the first thing that impressed me was the fact that the church is peculiarly indigenous. Coolies and village people whom I took to be poor Hindus entered the church in groups, but when the men took their head-dress off I saw they were Christians. Some women who speak the dialect of Hindi, called Chattisgarhi, could not understand well, and started to go out. They were promptly intercepted by the missionaries and older Christians and came back laughing. The Sunday-school report showed visitors in every class. These



were all non-Christians, but I could not tell them from Christians by their appearance. On prayer-meeting evening I was looking over the new mission bungalow, which Mr. Benlehr is just now building. I noticed that the workmen and coolies took great pains to salaam to me, and that each one expected an individual greeting, an unheard-of thing among common coolies. Later, however, the church bell rang, and Mr. Benlehr said he closed work early on prayer-meeting night, so as to permit the Christians to go to prayer-meeting. Nearly all of the employees were Christians, many of them coming from villages about. When the building is complete they will scatter to their various villages, carrying, besides their knowledge of the Bible, many ideas of sanitation and decent living, gathered from the contact with the older Christians. Most of the Christians

here come from the Satynamis, or worshippers of the truth. As a consequence, many Satynamis not yet Christians are interested in Christianity. As the Satynamis have already abolished caste and idol worship, they eat and drink with Christians freely and attend various Christian services. A few months ago the leaders of one of the powerful tribes here came to the missionaries to learn the principle tenets of the Christian faith, and asked to have public meetings in various places to discuss the two religions. Three such meetings have already taken place. The Satynamis asked a number of questions to which they wished written answers. Mr. Grainger, Mr. Samuel Bishwas, and Mr. Hira Lal are now working on the answers. These will be printed in both Hindi and Chattisharhi and spread among the Satynamis. If the leaders accept the answer as *truth*, the whole tribe will probably become Christians.

In the Mungeli Church there are many young people educated in Bilaspur and Damoh. These belong to the "Indian Christian" type. These are not only well educated for this country, but were taught the Bible every day while in school. Many of these are teachers or preachers, but those who are not have to be taught in a class by themselves, so great is the difference between them and the new converts.

#### THE GOSPEL UNITES.

In the Mungeli Church one can easily see how the gospel is unifying and elevating the whole population. Chattisgarhi, although only a dialect, is spoken by ninety per cent of the people. It is, however, not a written language, so the Hindi Bible is used in the church, and Hindi is taught in the schools. Missionaries and educated Indian Christians speak Hindi. The children of the new converts will therefore be taught Hindi in the primary schools in Mungeli, and later be sent away to schools in parts where Hindi is spoken. Again, Christians here go to Jubbulpore and other places to attend great conventions. There the language is Hindustani, or a mixture of Urdu and Hindu, understood by all educated people. There the Christians come in contact with the Urdu-speaking Christians of the Northwest and Punjab, and learn from them as well as from European and American missionaries who attend these conventions. At a district meeting of mission co-workers held in Mungeli while I was there, it seemed to me that Damoh and Chattisgarhi men were present in about equal numbers. One prominent member of this conference was our old evangelist, Mr. Samuel Bishwas, who came to us



from Bengal. Like the missionaries, he must not only give up his native speech for Hindi, but must learn to understand the Chattisgarhi dialect in order to do his best work. At every meeting which I have attended in Mungeli I have been surrounded by a friendly, laughing crowd of Christians, and I found, greatly to my surprise, that nearly every one had some relative in Damoh, either a co-worker or in the school. While a mass movement toward Christianity will probably come sooner here than in Damoh, nevertheless Damoh missionaries have great cause for rejoicing because of the part that will be taken in this great work by the orphans whom they rescued from starvation and prepared for their life work.

### COMING DOWN FROM THE HILLS.

AN INTERESTING STORY OF A JOURNEY  
THROUGH NORTH INDIA.

MRS. RAY E. RICE.

We had a very pleasant and profitable vacation time in the hills, and think it is a great privilege to be allowed to go there every year. We are new missionaries and studied the language while there. We met so many missionaries of other churches and it was a great inspiration.

The ride down the hill from Landour to Rajpore is a fine one. From the hills one can get a beautiful view of the plains and the varying colors of the crops make a great sight. The whole country was so much more beautiful at this time than when we went up to the hills, as the rains which have been falling for the last couple of months have made everything a lovely green. The first part of our trip has to be made in a dandy, or on foot or horseback. Then from Rajpore to Dehra Dun, the railway station, we ride in a tonga. It is a five-mile trip, and is thick with flowers of every description and all kinds of trees. We made this trip at sunset time and the colors among the trees, with the mountains to one side, made a great picture.

Our first stop was at Meerut, where the Methodists have a large work. We had friends here and stopped to see them. It happened to be at a time when they were having their summer school for the workers in that district. The district in which Meerut is located is somewhat in the mass movement, but not so much so as some of the other districts in which the Methodists have work. Even in this district, however, more people are coming than they have teachers for. Even in the Sunday schools in Meerut itself, crowds of non-Christians come, although they try to limit the work to those who have recently become Christians, because they need

the teaching so much and they have not enough helpers to teach all. It is a constant problem to them to know how to teach the people who come, so that there can really be something of the Christian spirit put into their lives.

There is a girls' high school located in Meerut and also a boarding school for boys. It is a great inspiration to see a crowd of fifty or more girls in this land who are receiving a high school education. They look so clean and have such happy, bright faces, and one knows that the influence they are going to have when they go back to their homes and when they establish homes of their own, is beyond measure. Most of their women workers from that district are girls who have been in that school, and they are doing fine work.

Delhi, the capital of India, is an interesting place. We saw many historical places here, as it was here that some of the most tragic scenes of the great mutiny of 1857 were enacted. We saw the cemetery where many of the English people who were victims of the massacre, were buried. There was a large monument erected to the officers and soldiers, both Indian and English, who lost their lives in the siege of Delhi. That must have been a terrible thing, as it lasted all through hot weather and so many died of cholera, besides the great number who were killed in the fighting. One of the interesting places was a memorial built in memory of nine men who were in charge of a magazine. It is said that there was enough munitions of all sorts in it to arm half the nation, but there were only nine men to defend it. They defended it bravely until they saw that they could not hold it, and then, rather than surrender it to the mutineers, they blew the whole magazine up, and, of course by so doing, lost their own lives. St. James' Church was another interesting place. On the top of this church was a large brass ball and above it a cross. The mutineers said that cross was a sign of the Christians' power, and they thought if they could shoot it down they could gain the supremacy. They fired shot after shot through it, but being hollow, it stood firm and they could not remove it. After the mutiny it was taken down and now stands in the church yard, and one can see the great number of holes in it. These things are all looking back, but to see the sights of new Delhi makes one think that such days as these are forever past. The new capitol building of this great country is to be located in Delhi, and in every way it is becoming a modern city. We saw them laying pavements and using steam rollers, just like the ones used for such work in our own country.



A motor street sprinkler was settling the dust of the busy thoroughfares. Street cars were running in every direction. The house in which we stayed was fitted up with electric lights and fans. There were as many automobiles there as there are in a good-sized city at home. The city was busy and teeming with people, and if it were not for the dark-skinned people, one might easily imagine he were in America.

Of course the most interesting thing in Agra is the wonderful Taj Mahal. The pictures and the descriptions of it are very good indeed, but it simply is impossible to get any real idea of its beauty without seeing it. It is not quite such a large building as I had expected to see, but I had never imagined its beauty. The tombs in it are of one piece of marble, inlaid with white and red precious stones, making a flower and leaf design. The echo of the voice is heard for a full minute or more inside the little room where the tombs are. This room is inclosed by a marble wall about six feet high, and this marble is all carved to make a beautiful screen. The grounds around the building are kept in

splendid order and add much to the beauty of the Taj itself. We had the great pleasure of being there at the time of full moon, and the whole sight then is simply wonderful. There are many old Mohammedan tombs in the regions of Delhi and Agra, and they are very interesting and show the great ability these people had in this line.

We had very interesting visits to the stations Kulpahar and Rath. The Women's industrial home in Kulpahar is quite an institution and great work is being done there. The Christian community in Rath is still quite small, but the work there is steadily going on and the people in the villages around seem to be showing much interest.

Now I have written a long letter. There are so many things to tell about this country that one does not know where to stop. If you think any of this would be worth printing, use what you care to and cut out the rest.

This is a great country we think, and we are happy to be here and to help what we can in the work. There is surely plenty to do and we hope new help will be coming soon.

## YOUNG PEOPLE'S DEPARTMENT.

The Endeavor Society at Butler, Pennsylvania, when ordering supplies for Endeavor Day, requested that their apportionment be increased to \$25. This hustling Society means business.

The Society of the West Side Church, Kansas City, Missouri, was apportioned \$5. They promptly pledged support for Yusuf, at Damoh, India, at \$20. Paul Bell is the wide-awake president.

### ENDEAVOR DAY.

Endeavor Day, 1916, was a great success. We have received very encouraging reports. Everyone seemed happy, and has only words of praise for the exercise, "The Least of These." In addition to the inspiration and information received from the use of the exercise, the money given for the Orphanage at Damoh, India, will assist the boys to a higher and better life. A large number have reached their apportionment and will be placed on the Roll of Honor in the next Annual Report of the Foreign Society. If all Societies that failed to reach their full amount can raise the balance before the close of the missionary year, the watchword "\$10,000 from the Endeavor Societies by September 30, 1916" will easily be realized.

### THE NEW STEREOPTICON SLIDES.

Below we give a list of the Endeavor Societies that have used the new set of colored slides on the work at Damoh, India. They were all greatly pleased. The slides tell the story of the Orphanage in an interesting manner:

Kansas City (Hyde Park), Missouri.  
Cincinnati (Norwood), Ohio.  
Millersburg, Ohio.  
Youngstown (Central), Ohio.  
Cincinnati (Central), Ohio.  
Marion (First), Indiana.  
Hutchinson (First), Kansas.  
Dallas (East), Texas.  
Madison, Indiana.

This set of slides has been promised for each Sunday evening in March. If your Society would like to use them, write at once, giving first, second, and third choice of dates. The Society using them is expected to pay expressage.

### PLANS FOR THE MISSIONARY COMMITTEE.

We hope to give helpful plans from month to month. Write us of the work of your Missionary Committee. If you have something good, pass it on to others.



*Fifteen-Minute Clubs.*—These are made up of those who agree to read, on the average, fifteen minutes a day in missionary books, and such books are given to those who, at the end of the year, have read the largest number of missionary books and whose lists are the best selections. This plan has worked well. The Committee might issue a list of recommended books that are available in public libraries and Sunday-school libraries.

*Trip Around the World.*—The Seventeenth Street Christian Society, Nashville, Tennessee, has thirty-seven active members and an average attendance of forty-five. This Society has taken the prize pin at the last three city-union meetings. Recently a progressive social was held, a trip around the world, when groups of young people visited a number of countries and national dishes were served. In Africa, a Fisk University quartette rendered special music and the colored minister of the city told of work among negroes. When in China, the party listened to two Chinese students from Vanderbilt University, who told of their country and showed those present how to use chopsticks.

*The Last Twenty Minutes.*—Miss Helen Asbury, of the Hyde Park Society, Kansas City, Missouri, writes: "Perhaps you would like to know that our Society takes a chapter, or part of a chapter, of 'Epoch Makers of Modern Missions' every Sunday night. We devote twenty or twenty-five minutes to this study, and we are getting real enthusiastic over missions. We had Mr. Hobgood the Sunday night he was in Kansas City. I think this plan of using this book every Sunday night is a very good one, because the last twenty minutes of a meeting usually drag, and this helps out wonderfully. We studied 'Among Central African Tribes' first, and then took an examination on it, and the one making the highest grade received the next mission study book."

#### MISSIONARY PLAYS.

The Foreign Society is receiving many requests for sample copies of the Missionary Plays prepared by our missionaries. Sample copies of "Inasmuch," by Mrs. M. B. Mad-den; "A Japanese Wedding," by W. H. Erskine; and "The Healing of the Thakur's Child," by Dr. G. E. Miller, will be sent on application. These portrayals of life in Japan and India will be found very helpful and entertaining. Why not try them in your Society?

#### THE NEW FIELD SECRETARY.

We note with pleasure the appointment of Mr. Frank M. Lowe, Jr., of Kansas City, as

Field Secretary of our National Board of Christian Endeavor. This is a new departure among our Societies, but believe Mr. Lowe will be eminently successful, as he has been in the local Kansas City and Missouri work. He is placed in a position where he can be most useful to all the interests of our Young People's Societies. He will go forth with the prayers and best wishes of our host of consecrated Endeavorers.



Mr. Kenneth E. Myers, President of the Endeavor Society, Mansfield, Ohio. This Society has been a Life-line Society for a number of years, supporting an evangelist in China. This year they have pledged \$15 for the Damoh Orphanage work, in addition to the support of Wu Chwien Kwei, a worker at Wuhu, China. Mr. Myers expects to prepare for the ministry.

#### BOOK NOTICES.

HOW THE DISCIPLES BEGAN AND GREW.  
M. M. Davis. Standard Publishing Co., Cincinnati. \$1.

This is a condensed account of the origin and growth of the people known as the Disciples of Christ. The author has given the essential facts. His book is designed for busy people, rather than for scholars who have leisure for a more elaborate history. If the author had used superlatives more sparingly, his work would not be less valuable.